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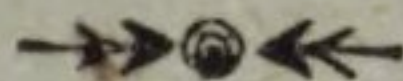
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VIEWS OF STONEHENGE,

FROM DRAWINGS BY J. BRITTON, F. A. S.

Taken since the Fall of Three Stones, January 3, 1797.



NORTH VIEW.



WEST VIEW.



SOUTH-WEST VIEW.

A
DESCRIPTION
OF
STONEHENGE,
ON
SALISBURY PLAIN;

Extracted from
THE WORKS OF THE MOST EMINENT WRITERS

On that
STUPENDOUS STRUCTURE:

—◆—
WITH
AN ACCOUNT OF THE FALL OF THREE STONES,
January 3, 1797.

AND
A HISTORY OF THE DRUIDS.

—◆—
A NEW EDITION.

—◆—
ORNAMENTED WITH A LARGE COPPER-PLATE VIEW, AND
THREE NEAT VIEWS ENGRAVEN ON WOOD.

—◆—
SALISBURY:
Printed and Sold by J. EASTON, High-Street.

—◆—
1809.

—◆—
[Price 2s.]



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TO THE EDITOR

STONEMEN

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PREFACE.

NO Publications afford more entertainment, and prove of more public utility, than local delineations and descriptions, drawn with correctness and fidelity; they enable persons to form a just idea of remarkable places, to which fortune or situation denies them access. Without such auxiliaries, occasional Tourists, who have not inclination or opportunity to consult the opinions of the more elaborate Antiquarian, must inevitably lose half the pleasure and satisfaction to be derived from their excursions. The seats of noblemen, and the mansions of the opulent, are sufficiently known from the journals of the Tourist, but the origin of ancient structures, and the purposes for which they were designed, must be brought to light by the minuter and more accurate pen of the Antiquarian. The curiosity, indeed, entertained by all civilized nations, of enquiring into the manners, exploits, and even customs of their ancestors, commonly excites a regret that

the historical accounts of remote periods should always be so much involved in obscurity ; for past events are immediately considered uncertain, when deduced from memory or oral tradition.

The structure of *Stonehenge* is so singular, and receives so little light from history, that almost every Antiquarian has advanced a new notion. These Relics, however, are considered by far the greatest and most perfect Specimens of Druidical remains in the whole island ; but whether or not these prodigious piles of Stones were raised to the honour of the Deity, or to the memory of departed heroes ; or erected by the Danes for the election and inauguration of their kings ; whether they were intended for *carnedds*, or burial places ; *cromlechs*, or altars ; it is now almost impossible to ascertain with precision. All these opinions have had their able advocates, but the weight of the argument seems to preponderate on that side which ascribes them to the purposes of religion, and considers them the altars of Druidical worship.

To give the several conjectures of the most celebrated Writers on this mysterious Fabric, is the design of the following pages ; by these aids the Tourist will be the better en-

abled to form some idea of its origin and design. But to whatever purpose it was originally assigned, cold indeed must be the heart of that man, who, amidst a scene like this, feels no enthusiastic glow, or that pleasing emotion, which religious remains so naturally and universally inspire.

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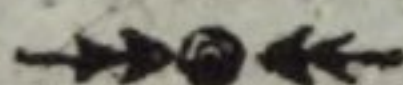
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H. Roberts Sculp.

Wheate Esq^r in the Possession of Rob^t Duke Esq^r.
Sold by J. Easton Sarum.

DESCRIPTION
OF
STONEHENGE.



ACCOUNT OF STONEHENGE

BY

JEFFERY OF MONMOUTH.

Anno 1130.

STONEHENGE was a Monument erected in the reign of Aurelius Ambrosius, by Ambrose Merlin, to perpetuate the treachery of Hengist, the Saxon General; who, having desired a friendly meeting with Vortigern, at the Monastery of Ambresbury, assassinated him, with four hundred and sixty of his Barons and Consuls; after which the bodies of the slaughtered Britons were interred in a burying place near the Monastery where they had received their deaths; and Aurelius Ambrosius going to see the sepulchre soon after he had mounted the British throne, the King not only shed tears at the sight of it, but resolved to perpetuate the memory of that piece of ground which was honoured with the bodies of so many noble patriots that died for their country, with some noble Monument.

In order to this, the King, after summoning together several carpenters and masons, commanded them to employ the utmost of their art in contriving a proper structure ; but they, out of diffidence of their own skill, refusing to undertake it, Merlin, who had been the prophet of Vortigern, was sent for to exercise his abilities ; and he immediately advised Aurelius to send for the Giants' Dance in Killaraus, a mountain in Ireland : for there is, said he, a structure of Stones there, which none of this age could raise without a profound knowledge of the mechanical arts : they are Stones of a vast magnitude, and wonderful quality ; and if they can be placed here as they stand there, they will remain for ever.

These Stones, continued Merlin, are mystical, and of a medicinal virtue. The Giants of old brought them from the farthest coasts of Africa, and placed them in Ireland, while they inhabited that country. Their design in this was to make baths in them, when they should be taken with any illness ; for their method was to wash the Stones, and put their sick into the water, which infallibly cured them. With the like success they cured wounds also, adding only the application of some herbs ; and there is not a Stone there, concluded Merlin, which has not some healing virtue.

Aurelius forthwith sent his brother Uther, attended with fifteen thousand young men, under the direction of Merlin, for these wonderful Stones : and at their arrival at the place where they stood, Merlin bade the men try their force, and see whether strength or art could do more towards taking them down. The command was no sooner given, than some of the young men who had prepared cables, others who had provided small ropes, and some who had furnished themselves with ladders for the work, applied those implements to the several parts of the building, and with one accord, the whole army at-

tempted the removal of the Giants' Dance—but all to no purpose. Merlin, laughing at their vain efforts, then began his own contrivances : and when he had placed the engines in their proper order, which he thought necessary for the work, he took down the Stones with incredible facility, and withal gave directions for carrying them to Mount Ambre.

The Stones were no sooner brought to this mountain, than the King summoned to it the Bishops, the Abbots, and the people of all other orders and qualities, from every part of Britain, to celebrate with joy and honour, the setting them up. And when the parties were all assembled, Aurelius with royal pomp, celebrated the feast of Pentecost, the solemnity whereof he continued the three following days. In the mean time, the King having bestowed all places of honour that were vacant on his domestics, as a reward for their good services, he next ordered Merlin to go to work upon the Monument, and rear up the Stones that were prepared for it about the Sepulchre of the slaughtered Britons ; which he forthwith did in the same form as they stood in the mountain of Killaraus ; and, as the British historian concludes, thereby gave a manifest proof of the prevalence of art above strength.

Tradition varies from history in the story touching the removal of this Monument from the mountain of Killaraus to that of Ambrius, and delivers it to this brief effect :

The prophet Merlin, desirous of having a parcel of Stones, which grew in an odd sort of form in a backside belonging to an old Woman in Ireland, transported from thence to Salisbury Plain, employed the Devil upon the work ; who, the night after, dressing himself like a gentleman, and taking a large

bag of money in his hand, presented himself before the good Woman as she was sitting at her table, and acquainted her of the purchase he was come to make; the Fiend, at the same time, pouring out his money on the board before her, and offering her as much for the Stones as she could reckon while he should be taking them away.

The money was all in odd sorts of coins, such as four-penny-half-penny pieces, nine-penny pieces, thirteen-penny-half-penny pieces, and the like: but, nevertheless, the Devil's proposals seemed so very advantageous, that, notwithstanding the difficulty there would be in reckoning the money, the old Woman could not avoid complying with it, as she imagined the removal of her Stones by a single man would be a work of almost infinite time, and that she should be able to tell as much money while it should be about, as would make her as rich as a Princess. But the bargain was no sooner made, and she had no sooner laid her fingers on a four-penny-half-penny coin, than the Devil, with an audible voice, cried out, "Hold!" and said, "The Stones are gone." The old Woman disregarding what he said, however, peeped out into her backside, and, to her great amazement, it was even so as Satan had spoken; for the common Deceiver of mankind in an instant took down the Stones, bound them up in a wyth, and conveyed them to Salisbury Plain. But, just before he got to Mount Ambre, the wyth slackened, and as he was crossing the river Avon, at Bulford, one of the Stones dropped down into the water, where it lies to this very hour; the rest were immediately reared up on the spot of ground destined by Merlin for them: and the Devil, pleased with the accomplishment of his work, declared, upon fixing the last stone, that nobody should be ever able to tell how the Fabrie, or any of the parts of which it is composed, came there.

A Friar, who had lain all night concealed near the building, hearing the Devil's declaration, replied to it, by saying, "That is more than thee canst tell;" which put Satan into such a passion, that he snatched up a pillar, and hurled it at the Friar, with an intention to bruise him to dirt; but he running for his life, the stone, in its fall, only reached his heel, and struck him in it; the mark of which appears in that Pillar even unto this day, and is called *The Friar's Heel*.

Giraldus Cambrensis says, there was in Ireland, in ancient times, a pile of Stones worthy admiration, called *The Giants' Dunc*; because Giants, from the remotest parts of Africa brought them into Ireland; and in the plains of Kildare, not far from the castle of Naase, as well by force of art, as strength, miraculously set them up. These Stones, Aurelius Ambrosius, King of the Britons, procured Merlin by supernatural means to bring from Ireland into Britain. And that he might leave some famous Monument of so great a treason, to after ages, in the same order and art as they stood formerly, set them up where the flower of the British nation fell by the cut-throat practice of the Saxons; and where, under pretence of peace, the ill-secured youth of the kingdom, by murderous designs, were slain.

CAMDEN'S
ACCOUNT OF STONEHENGE.

Anno 1600.

TOWARDS the north, about six miles from Salisbury, in the plain, is to be seen an huge and monstrous piece of Work, such as Cicero termeth *insanam substructionem*; for, within the circuit of a ditch, there are erected in manner of a crown, in three ranks or courses, one within another, certain mighty and unwrought Stones, whereof some are twenty-eight feet high, and seven broad; upon the heads of which, others, like overthwart pieces, do bear and rest crosswise, with a small tenon and mortise, so as the whole frame seemeth to hang; whereof we call it *Stonehenge*, like as our old historians termed it for the greatness, *Chorea Gigantum*, the Giants' Dance. Our countrymen reckon this for one of our wonders and miracles; and much they marvel from whence such huge stones were brought, considering that in all those quarters bordering thereupon, there is hardly to be found any common stones at all for building: as also by what means they were set up. For my own part, about these points, I am not curiously to argue and dispute, but rather to lament, with much grief, that the Authors of so notable a Monument are thus buried in oblivion. Yet some there are that think them to be no natural stones hewn out of the rock, but artificially made of pure sand: and by some glewy and unctious matter knit and incorporate together, like

ACCOUNT OF STONEHENGE

BY

INIGO JONES,

ARCHITECT TO KING JAMES I.

Anno 1658.

THIS Antiquity, called by Henry Huntingdon, the second ; by Polyolbion, first wonder of the land ; because the architraves are set upon the heads of the upright stones, and hang, as it were, in the air, is generally known by the name of *Stone-Henge*. It is sited upon the plain in the county of Wiltshire, in England, not far from Ambresbury, the foundations of whose buildings, frequently digged up, render it to have been in times past, a town of no small fame, six miles at least from New Salisbury, northwards.

The whole work in general being of a circular form, is one hundred and ten feet diameter, double winged about, without a roof, anciently environed with a deep trench, still appearing, about thirty feet broad. So that betwixt it and the work itself, a large and void space of ground being left, it had from the plain three open entrances, the most conspicuous thereof lying north-east ; at each of which was raised, on the outside of the trench aforesaid, two huge stones gatewise : parallel whereunto, on the inside, two others of less proportion. The inner part of the work, consisting of an hexagonal figure,

was raised by due symmetry, upon the bases of four equilateral triangles, which formed the whole structure. This inner part likewise was double, having, within also, another hexagon raised; and all that part within the trench, sited upon a commanding ground, eminent, and higher much than any of the plain lying without; and in the midst thereof, upon the foundation of a hard chalk, the work itself was placed: insomuch, that from whatever part soever they came into it, they rose by an easy ascending hill.

In the inmost part of the work, there is a stone, appearing not much above the surface of the earth, and lying towards the east, four feet broad, and sixteen feet long, which, whether it might be an *Altar* or no, I leave to the judgment of others; because so overwhelmed with the ruins of this work, that I could make no search after it, but even with much difficulty took the aforesaid proportions thereof: yet, for my part, I can apprehend no valid reasons to the contrary, except that the whole constructure being circular in form, the Altar shewed rather to have been placed upon the centre of the circle, than inclined to the circumference. Nevertheless, it cannot be denied, but, being so fitted, the Cell (as I may call it) was thereby left more free, for the due performance of those several superstitious rites, which their idolatry led them to.

The great stones, which made the entrances from the outside of the trench, are seven feet broad, three feet thick, and twenty high.

The parallel stones, on the inside of the trench, are four feet broad and three feet thick; but they lie so broken, and ruined by time, that their proportion in height cannot be distinguished, much less exactly measured.

The stones which make the outer circle were seven feet in breadth, three feet and a half in thickness, and fifteen feet and a half in height; each stone having two tenons mortised into the architrave, continuing upon them throughout the whole circumference. For these architraves, being jointly directed in the middle of each of the perpendicular stones, that their weight might have an equal bearing, and upon each side of the joint, a tenon wrought (as yet remains to be seen), it may positively be concluded thereby, the architrave continued round about this outward circle.

The smaller stones of the inner circle are one foot and a half in breadth, one foot thick, and six feet high. These had no architraves upon them, but were raised perpendicular, of a pyramidal form. That there was no architrave upon these, may be hence concluded, the stones being too small to carry such a weight, the spaces being also too wide to admit of an architrave upon them without danger of breaking: and being but six feet high, there could not possibly be a convenient head-height remaining for a passage underneath; especially, considering fully the greatness of the whole work.

The stones of the greater hexagon are seven feet and a half in breadth, three feet nine inches in thickness, and twenty feet in height, each stone having one tenon in the middle.

The stones of the hexagon within are two feet six inches broad, one foot and a half thick, and eight feet high; in form pyramidal, like those of the inner circle.

The architrave, lying round about upon the upright stones of the outward circle, being mortised into them, and jointed in the middle of each of the

perpendicular stones, is three feet and a half broad, and two feet and a half high.

The architrave, which lieth on the top of the great stones of the hexagon, and mortised also into them, is sixteen feet long, three feet nine inches broad, and three feet four inches high. This architrave, continuing only from stone to stone, left betwixt every two and two, a void space, free to the air, uncovered. For if they had been continued throughout the whole hexagon, then necessarily there must have been two tenons upon each of the said stones, as those of the outward circle had ; but being disposed as aforesaid, that one which was in the middle, and yet remains apparent, was sufficient for the thing intended.

The stones of the greater hexagon, and outward circle, after so long contest with the violence of time, and injury of the weather, are, for the most part, standing at this day ; which, though not all at their full height, as when first set up, yet the footsteps, nevertheless, of many of them, as expressed in the design, are still remaining in their proper places. Those of the inner circle, and lesser hexagon, not only exposed to the fury of all devouring age, but to the rage of men likewise, have been more subject to ruin ; for being of no extraordinary proportions, they might easily be beaten down, or digged up, and at pleasure made use of for other occasions ; which I am the rather induced to believe, because since my first measuring the work, not one fragment of some of them then standing, is now to be found.

After many arguments to prove the different orders of architecture made use of in the temples dedicated to their Gods and Goddesses, as this was of the Tuscan order, and open to the heavens, he conceives it was dedicated to the God Cœlus, by some authors called Cœlum, by others Uranus, from whom

the ancients imagined all things took their beginning. His reasons are, first, with respect to the situation thereof; for it stands in a plain, remote from any town or village, in a free and open air, without any groves or woods about it. Secondly, in regard of the aspect; for Stonehenge was never covered, but built without a roof: which decorum the Romans ever observed, both in the situation and aspect of the temples dedicated to this their God, and to Jove the Lightner, the Sun, and the Moon. Another reason I find also why they built their temples to Cœlus, and those other deities, uncovered, as Stonehenge; because they counted it an heinous matter to see those Gods confined under a roof, whose doing good consisted in being abroad.

DR. CHARLTON,

PHYSICIAN TO KING CHARLES II.

Confutes INIGO JONES's Notions of its being a Roman Temple, and believes it to have been erected by the Danes, for the Election and Inauguration of their Kings.

Anno 1660.

IN the strength of this confidence (he says), I adventure to acquaint you moreover, with my conjecture, concerning the time when Stonehenge was first set up ; which I take to be in the beginning of the reign of that excellent Prince, Alfred, or Allured ; who, as he was the first anointed King of this island, so was he the first learned King, and most munificent patron of scholars, that ever swayed the sceptre of Britain : for all our chronicles agreeingly deliver, that he was scarcely seated in his throne, when there came over greater swarms of Danes than ever before, to infest his dominions ; and that, after many unfortunate battles with them, he was reduced to that extremity, that leaving his large monarchy to the rage and rapine of those insulting Pagans, he fled, for safety of his life, into the marshes of Somersetshire, where, for two years, he lay concealed in a poor disguise, sustaining himself by fishing and fowling. Among other adventures that befel this glorious person in this dark eclipse, it is not unworthy remembrance, that on a time, as he was sitting in the chimney corner, in the cottage of a Cow-herd (who entertained him in his service), and busied in trimming his bow and arrows, a cake of dough, lying

to be baked on the hearth before him, chanced to be burned ; which the good wife imputing to his neglect, in great fury cast away his bows and arrows, and sharply checking him, said, “ Thou fellow, dost thou see the bread burn before thy face, and wilt not turn it? and yet thou art glad to eat it before it be half baked.” Shortly after this, learning policy from adversity, and deriving courage from necessity, he ventured in the habit of a common minstrel, to enter the Danes’ camp (in Wiltshire, and probably not far from the place where Stonehenge stands), and having viewed the manner of their encamping, and observed their security, he returned back to several of his Lords, retreated into the island called Edlinsey, environed with two rivers, Thane and Parret, in Somersetshire, and acquainted them in how careless, and open a posture he found the enemy ; re-collected the scattered remains of his forces, and with these, surprising the Danes, and putting them first into a panic terror, and then to flight, gave them so considerable a defeat, that they immediately submitted to a treaty, and delivered hostages for performance of conditions.

Now, considering the extreme low ebb of fortune, to which this excellent King was at that time brought, and the high flood of prosperity that had in the mean while advanced the Danes over all parts of his dominions; insomuch that nothing seemed wanting to complete their conquest, but only to find out the few defendants who remained in obscurity ; and withal reflecting on that former-mentioned custom of that ambitious and martial nation, to erect Courts Royal of huge stones, according to the manner described, for the election of their Kings, in all countries where the happy success of their arms had given them a title to sovereignty ; I am apt to believe that, having then over-run the whole kingdom, except only Somersetshire, and encamping their main army in Wiltshire, for near upon two years to-

ther ; and setting up their rest in a confidence to perpetuate their newly acquired power, they employed themselves during that time of leisure and jollity in erecting Stonehenge, as a place wherein to elect and inaugurate their supreme commander, King of England : the weakness of the distressed Alfred affording them a fit opportunity, and that country yielding them fit materials for so great and stupendous a work. Nor is it improbable, that the great supinity and disorder in which the Royal Spy found them, when the magic of his fiddle had charmed them into an imperception of the majesty of his person, and procured him a free welcome into their camp, might be occasioned by the jubilee they celebrated, after they had finished their laborious task, and therein newly crowned their King, after a triumphal manner, such as at once corresponded with the fashion of their ancestors, and expressed the profuseness of their public joy. For many of our historians relate, that the Danish army was at that time let loose to luxury and revelling ; and that the unknown Musician was brought to play before their King, Gurmund, in his tent, during a long magnificent feast. But perhaps I may be thought too bold in daring from such slender passages and circumstantial hints, thus precisely to guess at the age of this antiquity ; concerning whose origin, neither history nor tradition, hath left any glimpse of light whereby the inquisitive might be guided through the darksome vale of uncertainty to the delightful mansion of truth. Leaving every man, therefore, to the liberty of his own thoughts touching this particular ; as also whatever else hath been said of the Monument itself, and its original designation ; I here put a period to this discourse : wherein, though I have ventured to contend with oblivion, I had no design to usurp upon the judgment of others.

*A Fool's Bolt son shoot at STONAGE :**BY JOHN GIBBONS.*Collected by HEARNE, the Antiquarian ; and printed in
PETER LANGTOFT's Chronicle.*Circiter 1660.*

A WANDER Wit of Wiltshire, rambling to Rome to gaze at antiquities, and there skrewing himself into the company of Antiquaries, they intreated him to illustrate unto them that famous Monument in his country, called *Stonage*. His answer was, he had never seen, scarce heard of it : whereupon they kicked him out of doors, and bade him go home and see *Stonage*. And I wish all such Æsopical cocks, as slight these admired Stones, and other our domestic monuments (by which they might be admonished to eschew some evil, or do some good), and scrape for barley corns of vanity out of foreigne dunghills, might be handled, or rather footed, as he was. If I had been in his place, I should have been apt to have told them, that surely it was some heathenish Temple demolished by the immediate hand of God, as an intolerable abomination unto him : yet reserving so much of it standing as may declare what the whole was, and how, and why so destroyed : that as we are to remember Lot's wife, turned into a piller of salt for looking backward towards idolatrous Sodome, so we should remember, that these forlorn pillers of stone are left to be our remembrancers, dissuading us from looking back in our hearts upon any thing of idolatry ; and persuading us, in imitation of Moses and the Prophets, so to describe, and deride it in its uglie colours, that none of us, or our posterity, may returne, with dogs to such vomit ; or sows, to wallowing in such mire.

And since all that have (as yet) written on this subject, have contradicted and confuted each other; and never any has, as yet, revealed this misterie of iniquitie to this purpose; and that pedlers and tinkers, vamping on London-way near it, may, and do freely spend their mouths on it; I know not to the contrary, but that I also may shoot my bolt a little farther into it: however, I will adventure, were it for nothing elce but to recreate myself sometimes after other studies, and to provoke my friends which importuned me to it, to shoot their accute shafts at it also; hoping that one or other of us, by art or accident, shall hit the mark. My bolt is son shoot in this short conjecture: That Stonage was an old British Triumphal Tropicall Temple, erected to Anaraith, their Goddess of Victorie, in a bloudie field there wone by illustrious Stanengs and his Cangick Giants, from King Divitiacus and his Belgæ. In which temples the captives and spoils were sacrificed to the said Anaraith.

So that these twelve Particulers hereof are to be demonstrated:

1. Stonage was an old British Monument.
2. That it was a Monument of a bloudie battle foughten there.
3. This bloudie battle produced a glorious victorie.
4. This victorie was wone by the Cangis of Gladerhaf.
5. The Cangis were giants.
6. Commanded by the famous Stanenges of Honnicutt.
7. The army conquered was King Divitiacus and his Belgæ.
8. In this place, as soone as the Cangis had conquered, they triumphed.
9. Where they triumphed, they erected this Monument as a trophie.

10. This trophie was a Temple.

11. This Temple was consecrated to Anaraith, their Goddess of Victorie.

12. In this Temple the said victors sacrificed their captives and spoils to their said idol of victorie.

Our work lies before us in these twelve Particulars; and our tooles, to perform it, should be ancient and credible histories, treating of this subject. But what are they, and where to be found? Jeffrie of Monmouth will tell you a tale, that these Stones were brought by Giants from Africa, into Quildare in Ireland, and by some legerdemaine of Merlin conveyed to the place where they are; but no credible historian could speke any word of any such thing. Gildas Badonicas of Bathe, within twenty (thirty-five) miles of Stonage, writing, *anno* 543, had not a word of it; nor venerable Bede, who, writing, *anno* 727, of many other rarities of this land, hath not a word of Stonage. William of Malmsburie, writing, *anno* 1142, within fourteen (thirty-five) miles of Stonage, hath not a word of it; nor Ethelwred, nor Ingulthus (1060), nor Hoveden (1192), nor Paris (1250), nor Westmonasteriensis (1280), nor Florentius Wigorniensis; who all wrote above five hundred years since; yet not a word of it: and Henricus Huntingdoniensis, writing, *anno* 1160, tells the naked truth of the matter; and that it was not, because they would not, but because they could not, say any thing of it. His words: "*Quatuor sunt in Angliâ, quæ mira videntur; scilicet Stanenges, i. e. Stonage: ubi lapides miræ magnitudinis in modum portarum elevati sunt, ita ut portæ portis superpositæ videantur; nec potest quis excogitare, quâ arte tanti lapides; adeo in altum elevati sunt; vel quare ibidem constructi sunt.*" This Stonage did astonish them; this did amaze them; that they durst not labour, lest they should loose their labour, and themselves also. And if the grand seniors which lived so near

it, above a thousand years since, could not, how should we sillie freshmen unlock this closet? I have stumbled on two picklocks; which, if dexterously handled, will set it wide open to the world. 1, A Description of Stonage (as he calls it); and 2, A Mappe of Wiltshire. He refers his reader to Inigo Jones for a description of the fabrick; and endeavours to collect from the Mappe, Brittish names similar to it; but can find but one; which is the nickname *Stonage*.

1. Stonage was an old British Monument.

The old Britons were the first of six nations, which had the possession of this land successively, viz. old Britons, Belgæ, Romans, Saxons, Danes, and Normans. The old Britons came originally from the tower of Babell, thus: Shortly after the deluge, the Lord having blessed Noah and his posterity, saying, "Be fruitful, multiply, and replenish the earth; notwithstanding they had been fruitful, and had in a short time multiplied incredibly, yet they obstinately refused to replenish the earth; but said, "Go to, let us build us a citie, and a tower in it, whose topp my reach unto Heaven, least we be scattered over the face of the whole earth;" so they intended to dwell in their citie together, and to secure themselves from any future flood in the tower: but the Lord confounded their one, viz. Hebrew, into fifty-two languages; so that they, not understanding each other, babling about carrying on the worke, were necessitated to give it over unfinished; and then each principal man amongst them, having sought out, and brought together, such as could well understand his language, conducted them into the several parts of the earth; where many of them are called after their conductors' names to this day; as the Medes, from Madai; the Muscovites, from Mesech, or Mosock; the Canonites, from Canaan; and Gomer, the eldest son of Japhet, calling toge-

ther all such as could understand Gomerarg, as the speech of Gomer, conducted them to, and seated them in, France; where they were called *Gomeri*, after old Gomer; and some of them in Britaine.

2. My second Particuler is, that a bloudie battle was foughten at Stonage. For the very name Stonage signifies *Stone-battle*; the last syllable, *age*, comeing from the Greek *ᾠγών*, *a furious battle*, &c.; so that all that have built their opinion of this Monument on any other foundation than a bloudie battle, have built Stonages in the aire.

3. This bloudie battle produced a glorious victorie. It was not *bellum anceps*, or a drawn battle. He that runneth may read almost clear victorie of the one over the other armie, in the numerous trains of barrows, with mens' bones in them, extending from Stonage to Amesburie, and from thence to the top of Haradon Hill, about five miles in all; the barrows being very great, and standing thicke at, and near Stonage, and still smaller and thinner till near the top of Haradon Hill; plainly declaring the great execution done near Stonage, and that the conquered armie fled toward Haradon Hill; the conquerring armie pursued them thither, and slew many thousands of them, and buried them in heaps together, in, or near, London-way to the said hill.

4 That this victorie was won by the Cangi of Glad-er-haf, viz. the people of Somerset, who were all called Cangi, i. e. singers to instruments of musick, from Canig, *Canticum organi musici*; in which it seems, they delighted so much, that, as the old Britons did, so their posteritie of Wales do call Somerset Glad-er-haf, *The Merry Summerfield*, to this day.

5. That these Cangi were Giants will appear from this Monument being anciently called *The Giants'*

Dance; and Cannings, or the Cangings, near Stonage, signifie Cangick Giants, &c.

By some huge bones of men, found amongst others, in the said barrows as aforesaid, and other places near Stonage, according to the very words of Sir Thomas Elliot, in his Dictionarie, on the word *Gigds*: “About fifty years since, I myself being with my father, Syr Rycharde Elyot, at a monesterie of regular chanons (three or four miles from Stonage), behelde the bones of a dead man, founde depe in the ground; which beyng joyned together, was in length fourteen feet and ten inches; whereof one of the teethe my father had, which was of the quantitee of a great wallnutte. This have I written because some men will beleve nothing that is out of the compasse of their owne knowlege,” &c.

6. That the commander in chase of these Belgæ, was the famous old Staneage, of Glad-er-haf aforesaid, which gives demonstration that as Stonage was one, so Stanenges was another Britanick Græcian name of this monument; so also, of a most ancient flourishing family in Glad-er-haf to this day; which name could not arise from any other place, or thing, than this monument, &c.

7. The people conquered by the Cangi were King Divitiacus and his Belgæ, or Low Germanie. He invading Britaine with his Salii of Belgium, came into Wiltshire, and quartered, and plundered all over Salisburie Plaine, &c. Old Stanenges and his Cangi drew up their armie in Yearnshurie Castle, five miles westward from Stonage: Divitiacus and his armie from the top of Haradon Hill, five miles north-east thereof: where, after they had faced each other a while, they met, and fought a bloudie battle in the mid-way; where the Belgæ being routed, fled homewards towards their said hill of refuge; but so many of their Salii were slain, and

buried in the barrows aforesaid, that the field was ever since called Salisburie Plaine.

8. The Cangick Giants having conquered, triumphed over their enemies at Stonage; which, upon that occasion was called *The Giants' Dance*; and this triumphant singing and dancing together, at the time and place of victorie, was the common practice of the ancients, &c.

9. But all this singing and dancing did but beate the aire, uncapable of any legible impression, in which posterity might read this glorious victorie; therefore they thought it expedient to erect this Monument as their trophie, and as such a Gazett, as all the world might gaze at, and admire their heroical valour through all generations, &c.

10. This trophie was a Temple, or rather a Tropicall Temple. For, first, it was the common practice of the Heathens to promise and vow temples as trophies to their supposed Gods or Goddesses of Victorie, in case they would give them some great victorie; which, when they had obtained, they surely built accordingly, in the place aforesaid of an ordinarie trophie: so it was called a Tropicall Temple, &c.

11. And this Temple was consecrated to Andraste, alias Anaraith, alais Andates, their Goddess of Victorie. For to whom else, would, or could they dedicate a Temple for Victorie, but to their supposed Goddess of Victorie? She was termed Andraste, in relation to the conquerrors; and in respect of the conquered, Anaraith: and Gildas Badonicus, speaking of the Gods of the ancient Britons, says, "*Nec enumerans patriæ portenta ipsa diabolica, pene numero Ægyptiaca vincentia; quorum nonnulla, lineamentis adhuc deformibus, intra, vel extra, deserta mœnia, solito more rigentia, torvis vultibus intuemur.*" &c.

12. That they usually sacrificed their captives and spoils to Andates in her temple, &c. I shall prove from Tacitus. The Romans, having conquered Britaine, tyrannized so intollerably over them, that Prasutagus, King of the Iceni, that he might free his subjects from their calamities, made the Roman Emperor Nero his heir; hoping that he, and his, should thereby have the more favour, during his life at least: but the Romans taking all for their own, presently tyrannized infinitely the more; whipped his Queen Baodicea, ravished his daughters, and plundered his subjects of all their estates; whereupon his wife Baodicea, stirring up first the Trinobantes, *i. e.* the Londoners, and afterwards the Britons in general, raised a most bloudie warr against the Romans; cut off their two colonies, Verolamium and Camalodunum; destroyed the ninth legion; put Catus Decianus to flight; destroyed eighty thousand of them, some by the sword, and some by sacrificing them, with the greatest cruelty, to Andates, in her temple, &c.

GIBSON'S
ACCOUNT OF STONEHENGE,

FROM
CAMDEN'S BRITANNIA.

ABOUT seven miles north of Salisbury, is Stonehenge; a piece of antiquity so famous, as to have gained the admiration of all ages, and engaged the pens of some very considerable Authors. It is of itself so singular, and receives so little light from history, that almost every one has advanced a new notion. To give the several conjectures, with some short remarks, is as much as the narrow compass of our design will allow. But not to hunt after such uncertainties, and in the mean time to pass over what lies before our eyes, we will premise a description of the place as it now stands, much more distinct than what Mr. Camden has left us. It is situated on a rising ground, environed with a deep trench, still appearing, and about thirty feet broad. From the plain it has had three entrances, the most considerable lying north-east; at each of which was raised, on the outside of the trench, two huge stones gate-wise; parallel whereunto, on the inside, were two others of less proportion. After one has passed this ditch, he ascends thirty-five yards before he comes at the work itself; which consists of four circles of stones. The outward circle is about one hundred feet diameter; the stones whereof are very large, four yards in height, two in breadth, and one in thickness. Two yards and a half within this great

circle, is a range of lesser stones. Three yards farther is the principal part of the work, called by Mr. Jones, the Cell, of an irregular figure, made up of two rows of stones; the outer of which consists of great upright stones, in height twenty feet, in breadth two yards, and in thickness one yard. These are coupled at the top by large transome stones like architraves, which are seven feet long, and about three and a half thick. Within this, was also another range of lesser pyramidal stones, of about six feet in height. In the inmost part of the Cell Mr. Jones observed a stone (which is now gone), appearing not above the surface of the earth, and lying toward the east, four feet broad, and sixteen long; which was his supposed altar-stone.

And so much for the structure and dimensions of the Monument; only it may in general be observed, that the stones are not artificial, as Mr. Camden, and some others would persuade us, but purely natural, as Mr. Jones has asserted.

The opinions about it may be reduced to these seven heads:

1. That it is a work of the Phœnicians; as Mr. Sammes in his *Britannia* conceits; a conjecture that hath met with so little approbation, that I shall not stay to confute it.

2. That it was a temple of the Druids long before the coming in of the Romans, which Mr. John Aubrey, Fellow of the Royal Society, endeavours to prove in his manuscript treatise entitled *Monumenta Britannica*.

3. That it was an old triumphal British monument, erected to Anaraith, the goddess of victory, after a bloody battle won by the illustrious Stanings and his Cangick giants, from Divitiacus and

his Belgæ; and that the captives and spoils were sacrificed to the said idol in this temple; an opinion advanced (upon what grounds I know not) in an anonymous M. S. written about the year 1656, and now in the hands of the learned Mr. Andrew Paschal, rector of Chedzoy, near Bridgwater.

4. That it was a monument raised by the Britons in memory of Queen Boadicia; advanced by the Author of *Nero Cæsar*.

5. That it was a temple built by the Romans to the God Cœlum, or Terminus, of the Tuscan order, is Mr. Jones's opinion in his ingenious conjecture upon this subject.

6. That it was the burying place of Uther, Pendragon, Constantine, Ambrosius, and other British Kings; or, as others would have it, a monument erected by Ambrosius in memory of the Britons here slain.

7. That it was a Danish monument erected either for a burial place, a trophy for some victory, or a place for election, or coronation, of their kings.

These are all the opinions which have been advanced about it. And in general, I should think, one need make no scruple to affirm, that it is a British monument; since it does not appear that any other nation had so much footing in this kingdom, as to be authors of such a rude and magnificent pile. For, to pass by the Phœnicians; that it could not be built by the Romans, is evident from the rudeness of the whole work. So that (as Mr. Aubrey has very well observed), whilst Mr. Jones pleases himself with retrieving a piece of architecture out of Vitruvius, he abuses his Reader by a false scheme of the whole work. For the cell is not of an exact hexagonal figure, but very irregular, and

comes nearer a heptagon; so that the whole work cannot be formed upon the basis of four equilateral triangles, as Mr. Jones supposed. Neither are the entrances into the trench so regular, and so equidistant, as that author would make them. Till these, and some other doubts (which may be raised from the order of the building) he resolved, and till we are assured from good authority that the Romans used to build such stupendous piles, six or seven miles from any of their stations, without any inscription or Roman coin ever found near them, it cannot be safe to close with Mr. Jones; though his book be otherwise a learned and ingenious piece.

Nor could it be built by the Danes; as for many other reasons, so particularly, because 'tis mentioned in some manuscripts of Ninius: who as every body knows, wrote almost two hundred years before the Danes were masters of any considerable part of this island. Other arguments that make against this, may be had from Mr. Webb's *Vindication of Stonehenge Restored*; in which he has endeavoured, with a great deal of learning, to defend his father-in-law, Mr. Jones's scheme, though that be in itself false.

One great argument by which Mr. Jones established his own opinion, is, that 'tis a thing altogether improbable the Britons could build such a monument. But the contrary is evident from the fortifications of Caractacus's camp; from the vast stones mentioned by Dr. Plott, to be in or near the British city or fortification, by Wrottesly, in Staffordshire; and from the parcel of stones (not unlike Stonehenge) that are in some parts of Scotland and Wales; whither the Romans and Danes never came. 'Tis true, those monuments have not their architraves (which Stonehenge has, not only in the stones round the cell, but also on the great stones of the utmost circle); and this makes it probable, that Stonehenge

was built after the Romans came in, and in imitation of some of their structures; though, as to the general part of the work, it appears to have been inartificial, and favours of their primitive rudeness; for, that the Britons, among other parts of humanity, and neat living, learnt something of architecture from the Romans, is plain, from the Life of Agricola.

In that other point, the occasion upon which it was built, 'tis easier to confute those opinions that have already appeared, than to deliver a true one. There is no authority to convince a man of the truth of what Nero Cæsar, or Mr. Paschal's M. S. have laid down; and 'tis hard to assent to the later British writers, who tell us it was the sepulchre of the British kings; or else in memory of the Britons here massacred by the Saxons. For, not to mention the improbability of what those authors have delivered, they tell us farther, that the kings buried, or Britons martyr'd, in this place, were Christians. Now 'tis strange, if so, there should be no cross, nor any other token of the British faith upon this monument. What reason can be given why the surviving friends of these princes and noblemen, should not be as careful of their memory, as they of the same age were of King Arthur's, in whose monument at Glassenbury was found so distinct an inscription? But what makes more against this opinion, are the ashes and pieces of burnt bones, here frequently found; by which it is plain it was no Christian burial place; since sacrifices, and the custom of burning the dead, grew out of use, upon the receiving of the Christian faith.

For the name, Leland's opinion, that the British one, *Choir Gaure*, should not be translated *Chorea Gigantum*, but *Chorea nobilis*; or else that *Gaure* is put for *Vaure*, which makes it *Chorea magna*; is probable enough. But the true Saxon name seems to

be Stanhengist (and so it is writ in the *Monasticon*, out of a manuscript of good authority), from the memorable slaughter which Hengist, the Saxon, here made of the Britons. For though 'tis not very probable that they were erected by Ambrosius in memory of the Britons, yet, without doubt, that treacherous slaughter was committed at or near this place. If this etymology may be allowed, that which received derivation from the hanging of stones, may be as far from the truth, as that of the vulgar *Stone-edge*, from stones set on edge.

Dr. STUKELEY'S

DESCRIPTION OF STONEHENGE,

Anno 1724.

STO NEHENG E stands, not upon the summit of a hill, but pretty near it; and, for more than three quarters of the circuit you ascend to it very gently from the lower ground: at half a mile distance the appearance of it is stately, awful, and really august. As you advance nearer, especially up the avenue (which is now most perfect), the greatness of its contour fills the eye in an astonishing manner.

Stonehenge is inclosed within a circular ditch; after one has passed this ditch, he ascends thirty-five yards before he comes at the work itself. This measure is the same as that which Webb calls one hundred and ten feet, the diameter of the work; for the area inclosed by a ditch, wherein Stonehenge is situate, is in diameter three times the diameter of Stonehenge: therefore the distance between the verge of the ditch within side, quite round to the work of the temple, is equal to the diameter of the temple; the Reader is to observe that Dr. Stukeley's measure of this temple is by the Hebrew, Prænician, or Egyptian cubit, which, compared to the English foot amounts to twenty inches and four fifths.

When you enter the building, whether on foot or horseback, and cast your eyes around upon the yawning ruins, you are struck into an extatic reverie, which none can describe, and they only can be sensible of, that feel it. Other buildings fall by

piece-meal: but here a single stone is a ruin, and lies like the haughty carcase of Goliath. Yet there is as much of it undemolished, as enables us sufficiently to recover its form, when it was in its most perfect state. When we advance farther, the dark part of the ponderous imposts over our heads, the chasm of sky between the jambs of the cell, the odd construction of the whole, and the greatness of every part, surprises. We may well cry out in the Poet's words, *tantum religio potuit*.

If you look upon the perfect part, you fancy entire quarries mounted up into the air: if upon the rude havock below, you see as it were the bowels of a mountain turned inside outwards. Directly down the avenue, to the north-east, the apex of an hill terminates the horizon; between which, and the bottom of a valley, you see the *Cursus*, a work which has never yet been taken notice of; being a space of ground, included between two long banks, going parallel east and west, at three hundred and fifty feet distance; the length ten thousand feet: this was designed for the horse races and games, like the Olympic, the Isthmian, &c. of the Greeks. In the valley, on this side of it, the strait part of the avenue terminates in two branches; that on the left hand leads to the *Cursus*; that, on the right, directly up the hill, between two famous groups of barrows, each consisting of seven in number; the farthest, or those northward, I call *The Oldest Kings' Barrows*; the hithermost are vulgarly called *The Seven Kings' Graves*.

These seven last are now inclosed and planted with Scotch firs, by his Grace the Duke of Queensberry, since the Doctor's time, and have a delightful prospect from Stonehenge,

Many, from the great quantity of these sepulchral tumuli here, injudicioulsy conclude, that

there have been great battles upon the plain; and that the slain were buried there: but they are really no other than family burying places, set near this temple, for the same reason as we bury in church-yards, and consecrated ground.

Of the outer circle of Stonehenge, which, in its perfection consisted of sixty stones, thirty uprights, and thirty imposts, there are more than half the uprights, viz. seventeen, left standing.

Eleven of these uprights remain continuous by the grand entrance, with five imposts upon them. One upright, at the back of the temple, or on the south-west, leans upon a stone of the inner circle. There are six more lying upon the ground, whole, or in pieces: so that twenty-four out of thirty, are still visible at the place. There is but one impost more in its proper place, and but two lying upon the ground; so that twenty-two are carried off. Somewhat more than eight feet inward, from the inside of this exterior circle, is another circle of much lesser stones. The stones that compose it are forty in number, forming with the outer circle (as it were) a circular portico: a most beautiful walk, and of a pretty effect.

Of these greater stones of the adytum, as I observed before, there are none wanting. They are all on the spot; ten upright stones; five cornishes. The trilithon first, on the left hand, is entire in situ, but vastly decayed, especially the cornish. There are such deep holes corroded in some places, that daws make their nests in them. The next trilithon, on the left hand, is entire, composed of three most beautiful stones. The cornish happened to be of a very durable kind of English marble, and has not been much impaired by weather. My Lord Winchelsea and myself took a considerable walk on the top of it; but it was a frightful situation. The

trilithon of the upper end of the adytum was an extraordinary beauty; but alas! through the indiscretion, probably of somebody digging there, between them and the altar, the noble impost is dislodged from its airy seat, and fallen upon the altar; where its huge bulk lies unfractured. The two uprights that supported it are the most delicate stones of the whole work. They were, I believe, above thirty feet long, and well chizelled, finely tapered, and proportioned in their dimensions. That southward is broke in two, lying upon the altar. The other stands entire, but leans upon one of the stones of the inner oval. The root end, or unhewn part, of both, are raised somewhat above ground. We cannot be sure of the true height of this when it was perfect; but I am sure, fifteen cubits, which I have assigned, is the lowest. The next trilithon, that toward the west, is entire; except, that some of the end of the impost is fallen clean off; and all the upper edge is diminished by time. The last trilithon, that on the right hand of the entrance into the adytum, has suffered much. The outer upright, being the jamb of the entrance, is still standing: the other upright and impost are both fallen forwards into the adytum, and broke each into three pieces; I suppose from digging near it.

Stonehenge is composed of two circles, and two ovals, respectively concentric. At the distance of two cubits inward from the greater oval, is described another lesser oval, on which the stones of the inner oval are to stand; nineteen stones in number, at about the central distance of three cubits. Their height is likewise unequal, as the trilithons: for they rise in height, as nearer the upper end of the adytum. From the ruins of those left, we may well suppose, the first next the entrance, and lowest, were four cubits high; the most advanced height behind the altar, might be five cubits, and perhaps more. The stones are somewhat

of a pyramidal form ; for they taper a little upward. They are of a much harder sort than the other stones of the lesser circle. They were brought somewhere from the west. Of these there are only six remaining upright. The stumps of two are left on the south side by the altar ; one or two were thrown down, probably by the fall of the upright of the first trilithon on the right hand. A stump of another remains by the upright there, still standing. Their exact measures, as to height, breadth, or thickness, cannot well be ascertained, for they took such as they could find best suiting their scantlings ; but the stones were better shaped, and taller, as advancing towards the upper end of the cell.

Thus have we finished the work, or principal part, of this celebrated Wonder ; properly the temple, or sacred structure, as it may be called ; though its loftiest crest be composed of one stone laid upon another.

The great oval consists of ten uprights ; the inner, with the altar, of twenty ; the great circle of thirty ; the inner of forty. Ten, twenty, thirty, and forty together, make one hundred upright stones. Five imposts of the great oval, thirty of the great circle, the two stones standing on the back of the area, the stone lying within the entrance of the area, and that standing without. There seems to have been another stone lying upon the ground, by the vallum of the court, directly opposite the entrance of the avenue. All added together make just one hundred and forty stones ; the number of which Stonehenge, a whole temple, is composed. Behold the solution of the mighty problem : the magical spell is broke, which has so long perplexed the vulgar ! They think it is an ominous thing to count the true number of the stones ; and whoever does so, shall certainly die after it. Thus the

Druids contented themselves to live in huts and caves, whilst they employed many thousands of men, a whole country, to labour at these public structures, dedicated to the Deity.

The altar here is laid towards the upper end of the adytum, at present flat on the ground, and squeezed (as it were) into it, by the weight of the ruins upon it. 'Tis a kind of blue coarse marble, such as comes from Derbyshire. This altar is placed a little above the focus of the upper end of the ellipsis. Mr. Webb says it is four feet broad, sixteen long. Four feet is two cubits, two palms, which at four times, measures six feet. I believe its breadth is two cubits, three palms; i.e. one and an half: and that its first intended length was ten cubits, equal to the breath of the trilithon before which it lies. But it is very difficult to come at its true length. 'Tis just a cubit thick, and has been squared. It lies between two centres, that of the compasses, and that of the string; leaving a convenient place quite round it, no doubt, as much as was necessary for their ministration.

Of the court, round the temple of Stonehenge, somewhat is said already, and of the two stones standing within the vallum: and of the two remarkable cavities, which have some correspondency therewith. I supposed they were places where two great vases of water stood for the service of the temple, when they performed religious rites here. Sixty cubits is the diameter of Stonehenge: sixty more reaches the inner edge of the circular ditch of the court. The ditch was originally near thirty cubits broad; but through a long tract of time, and the infinity of coaches, horses, &c. coming every day to see the place, it is levelled very much. The entire diameter of the court, reaching to the outward verge of the ditch, is four times sixty cubits; which is about four hundred and ten

feet. The five outer circles of the ditch are struck with a radius, of eighty, ninety, one hundred, one hundred and ten, and one hundred and twenty cubits. Just upon the inner verge of the ditch, at the entrance from the avenue, lies a very large stone, at present flat on the ground. The two stones within the vellum are very small stones, and ever were ten: the one stands, the other leans a little, probably from some idle people digging about it.

This stone, at the entrance, is a very great one, near as big as any one of the whole work; and seems too, as little altered from its original form; only thrown down, perhaps, by the like foolish curiosity of digging near it. It is near seven feet broad, and twenty feet long. If it stood originally, and a little leaning, it was one of those stones which the Welch call *crwm lecheu*, or bowing stones. There is, doubtless, *crwm lecheu* still standing in its original posture, and place in the avenue. 'Tis much of the same dimensions as the other, though not so shapely; and stands in like manner, on the left hand, or south, of the middle line, of the length of the avenue. I surmise, the Druids considered the propriety of making the other a little more shapely than this; because within the area, and nearer the sacred fabric, there is the distance of one hundred and nineteen feet between them: to speak properly, eighty cubits. This stone has a hole in it, which is observable of like stones set thus near our like temples; the stone is twenty-four feet in circumference, sixteen above ground, nine broad, six thick. The use of it I cannot certainly tell; but I am inclined to think, that as part of the religious worship in old patriarchal times, consisted in a solemn adoration, or three silent bowings; the first bowing might be performed at this stone, just without the ditch; the second, perhaps, at the next stone, just within the ditch. They then turned by that stone, to the left hand, as the manner was in a

procession round the temple, both the priests and animals for sacrifice. At those two stones and water-vases, probably there was some washings, lustrations, or sprinklings, with holy water and other ceremonies, which I do not pretend to ascertain. Then upon the entry into the temple, perhaps they made their third bow, as in presence of the Deity: after this, in the court, we may suppose the Priests prepared the hecatombs, as customary sacrifices. If that great stone just within the ditch, always lay as it does now, flat on the ground, and in situ (which I am not unwilling to believe), then, I apprehend, it was a table for dressing the victims.

The Cursus, about half a mile north of Stonehenge, across the valley, is the Cursus or Hippodrom, which I discovered August 6, 1723. 'Tis a noble monument of antiquity; and illustrates very much the preceding account of Stonehenge. It was the universal custom to celebrate games, feasts, exercises, and sports, at their most public and solemn meetings to sacrifice; which was done quarterly and anniversarily, at certain stated seasons of the year. This great work is included between two ditches, running east and west, in a parallel which are three hundred and fifty feet asunder. When I mention three hundred and fifty feet, I speak in the gross, as we should set it down in an English scale. This Cursus is a little above ten thousand feet long; that is, it is made of six thousand Druid cubits in length: a most noble work, contrived to reach from the highest ground of two hills extended the intermediate distance, over a gentle valley: so that the whole Cursus lies immediately under the eye of the most numerous quantity of spectators. To render this the more convenient for sight, it is projected on the side of a rising ground, chiefly looking southward towards Stonehenge. A delightful prospect from the temple, when this vast plain was crowded

with chariots, horsemen, and foot, attending these solemnities, with innumerable multitudes ! This Cursus, which is two miles long, has two entrances (as it were), gaps being left in two little ditches ; and these gaps, which are opposite to each other, in the two ditches, are opposite to the straight part of the Stonehenge avenue.

I mentioned before, that at the bottom of the strait part of Stonehenge avenue, in the valley, the avenue divides itself into two parts : one goes directly east, towards Radsin ; the other goes north-westward, and enters our Cursus nearly at the same distance west from the gaps, or entrances before-mentioned ; as those gaps are from the east end of the Hippodrom. These gaps being at a convenient distance from that east end, may be thought to be in the nature of distance posts. It seems to me, that the turf of the adjacent ground, on both sides, has been originally taken off, and laid on the whole length of this Cursus ; because it appears somewhat higher in level. Though this was an incredible labour, yet a fine design for the purpose of running. The earth of the vallum is likewise thrown inward. The east end of the Cursus is composed of a huge body of earth, a bank or long barrow, thrown up nearly the whole breadth of the Cursus. This seems to be the plain of session, for the Judges of the prizes, and chief of the spectators. The west end of the Cursus is curved into an arch, like the end of the Roman Cursus.' And there probably the chariots run round in order to turn again. And there is an obscure barrow or two, round which they returned, as it were a meta.

This is the finest piece of ground that can be imagined for the purpose of a horse-race. The whole is commanded by the eye of a spectator in any part. In the middle is a valley, and pretty steep at present : yet only so, as that a British

charioteer may have a good opportunity of shewing that dexterity spoken of by Cæsar. But the exquisite softness of the turf prevents any great damage by a fall. The ground of it hereabout declines somewhat northward. The main part of this Hippodrom is upon a gentle ridge, running east and west. This rendered the place cooler.

On the southern ridge, toward the west end of it, are many considerable barrows; but none toward the east end, for that would obstruct the view of Stonehenge. There are many barrows, but of no considerable bulk, on the north side, upon the extensive ascent, towards the great north long barrow. This magnificent work of the Cursus is drawn due east and west, except a small variation of four or five degrees southward from the east. If we measure along the bank from the eastern meta, at seven hundred cubits exactly, we come over against the middle line of the strait part of the avenue to Stonehenge: five hundred cubits farther conducts us to the gaps, or opposite entrances, I before mentioned; which we suppose as distance posts. The whole interval, between the eastern meta and these gaps, is one thousand two hundred cubits. At one thousand cubits more we come to the place where the west wing of the avenue enters the southern ditch of the Cursus. That west wing too is just one thousand cubits long, to its union with the strait part of Stonehenge avenue. Likewise the strait part of Stonehenge avenue is just one thousand cubits long, as mentioned in its proper place. This west wing begins in the bottom of that valley which crosses the middle of the Cursus; and sweeping along by the bottom of the hill, in a gentle curve, meets with the lower end of the strait part of Stonehenge avenue, where the wing, or avenue, unites to it, with an equal angle. So that the whole work is laid out with great judgment and symmetry, and curiously adapted to the ground; which was

well considered before the plot was marked out by the first surveyors. From the bottom of the valley, crossing the middle of the Cursus, to the western meta, is three thousand eight hundred cubits more; making in the whole six thousands cubits. The north end of the eastern meta does not extend so far as the northern bank of the Cursus: I suppose the reason is, that there might be liberty that way to stop the horses at the end of the course. Therefore they set out on the south side of the Cursus, and returned on the north side. I observe the ditch and bank towards the eastern end of the Cursus much obscured by the trampling of men and horses frequenting the spectacles here; this being the most thronged.

The Cursus is directly north from Stonehenge; so exactly, that the meridian line of Stonehenge passes precisely through the middle of the Cursus. And when we stand in the grand entrance of Stonehenge, and observe the two extremities of the Cursus, the eastern and western meta, they are exactly sixty degrees from the meridian line on each hand; making a third part of the circle of the horizon. By which we see the Druids well understood the geometry of a circle, and its measure of three hundred and sixty parts.

THE BARROWS.

I come now in the next place to speak of the Barrows, observable in great numbers round Stonehenge. We may very readily count fifty at a time in sight, round the place, easily distinguishable; but especially in the evening, when the sloping rays of the sun shine on the ground beyond them. These Barrows are the artificial ornament of this vast and open plain. And it is no small entertainment for a curious person to remark their beauties, their

variety in form and magnitude, their situation, &c. They are generally of a very elegant companioniform shape, and done with great nicety. There is likewise a great variety in their shape and turn, and in their diameters, and in their manner of composition. In general they are always upon elevated ground, in sight of the temple of Stonehenge; for they all regard it. This shews they are but superficial inspectors of things that fancy from hence great battles on the plain; and that these are the tumultuary burials of the slain. Quite otherwise: they are assuredly the single sepulchres of Kings and great personages, buried during a considerable space of time; and that in peace. There are many groups of them together, and as family burial places. The variety of them seems to indicate some note of difference in the persons there interred, well known in those ages. Probably the priests and laity were someway distinguished; as well as different orders and stations in them. Most of the barrows have little ditches round extremely well defined. In many is a circular ditch sixty cubits diameter, with a very small tumulus in the centre: sixty, or even one hundred cubits, is a very common diameter in the large barrows.

In 1722, Lord Pembroke opened a barrow in order to find the position of the body observed in those early days. He pitched upon one of those south of Stonehenge, close upon the road thither from Wilton, and on the east side of the road. It is one of the double barrows, or where two are inclosed in one ditch; one of these, which I suppose the latter kind, and of a fine turned bell fashion. On the west side he made a section from the top to the bottom; an entire segment from centre to circumference. The manner of composition of the barrow was good earth quite through, except a coat of chalk about two feet in thickness, covering it quite over under the turf. Hence it appears that

the method of making these barrows was, to dig up the turf for a space round, till the barrow was brought to its intended bulk; then with chalk dug out of the environing ditch, they powdered it all over. At the top, or centre of this barrow, not above three feet under the surface, my Lord found the skeleton of the interred, quite perfect, of a reasonable size, the head lying towards Stonehenge, northward.

The year following I begun upon a barrow, north of Stonehenge, in that group south of the Cursus. It is one of the double barrows there, and the more easterly and lower of the two; likewise somewhat less. It was reasonable to believe this was the sepulchre of a man and his wife; and that the lesser was a daughter: and so it proved; at least a female. We made a large cut on the top, from east to west. After the turf was taken off, we came to the layer of chalk, as before; then fine garden mould. About three feet below the surface, a layer of flints humouring the convexity of the barrow. This being about a foot thick, rested on a layer of soft mould, another foot, in which was inclosed an urn full of bones. This urn was of unbaked clay, of a dark reddish colour, and crumbled into pieces: it had been rudely wrought with small mouldings round the verge, and other circular channels on the outside, with several indentures between, made with a pointed tool. It appears to have been a girl of about fourteen years old by their bulk, and a great quantity of female ornaments mixed with the bones: all of which we gathered. Beads of all sorts, in great numbers; of glass of divers colours, most yellow, one black, many single, many in long pieces notched between, so as to resemble a string of beads, and these were generally of a blue colour. There were many of amber, of all shapes and sizes, flat squares, long squares, round, oblong, little and great. Likewise many

of earth, of different shapes, magnitude, and colour; some little and white, many large and flattish, like a button; others like a pully; but all had holes to run a string through, either through their diameter or sides. Many of the button sort seem to have been covered with metal, there being a rim worked in them, wherein to turn the edge of the covering. One of these was covered with a thin film of pure gold. These were the young lady's ornaments, and had all undergone the fire; so that what would easily consume fell to pieces as soon as handled. Much of the amber burnt half through. This person was a heroine; for we found the head of her javelin in brass: at bottom were two holes for the pin that fastened it to the staff: besides, there was a sharp bodkin round at one end, square at the other, where it went into the handle. I still preserve whatever is permanent in these trinkets. In the next barrow, at fourteen inches deep, we came to the entire skeleton of a man, the skull and all the bones exceeding rotten and perished through length of time. The body lay north and south; the head to the north.

We dug up one of those I call *Druids' Barrows*, a small tump, inclosed in a large circular ditch. I chose that next to Bush-Barrow, westward of it: Stonehenge bears hence north-east. We made a cross section, ten feet each way, three feet broad over its centre upon the cardinal points. At length we found a squarish hole cut into the solid chalk in the centre of the tumulus. It was three feet and a half; i. e. two cubits long, and near two feet broad; i. e. one cubit pointing directly to Stonehenge. It was one cubit and a half deep from the surface. In this little grave we found all the burnt bones of a man, but no signs of an urn. In some other barrows I opened were found large burnt bones of horses and dogs, along with human. Also of other animals, as seemed of fowl, hares, boars, deer,

goats, or the like. Lord Pembroke told me of a brass sword dug up in a barrow here, which was sent to Oxford. In that very old barrow, near Little Ambresbury, was found a very large brass weapon of twenty pounds weight, like a poleax, said to be given to colonel Wyndham. In the great long barrow, farthest north from Stonehenge, which I call *North Long Barrow*, and supposed to be an Archdruid's, was found one of those brass instruments, called celts, thirteen inches long, which I hold to belong to the Druids, wherewith they cut off the Mistleto. It is now in Sir Hans Sloane's cabinet.

MR. WOOD'S
DESCRIPTION OF STONEHENGE,

Anno 1747.

THE grand and only access to this work is by ascending ground from the east, north-east, or rather from a point a small matter more to the north; which makes the building appear really majestic to such as approach it in front; and cannot fail of striking the person who considers it as a sacred structure, with religious awe. The line of two detached stones before the front of the fabric, directs to the middle of the most entire part of the body of the building; and this part consists of four great pillars, sustaining three large blocks of stone.

After passing the middle aperture of this tetrastyle frontispeice, a few paces bring us to the greatest wonder of the whole work, and that is, a block of stone of about fifteen feet and a half in length, lying edgewise on a flat-stone, almost sunk into the ground; and so exactly counterpoised as to be put in motion by the force of a man's hand. This Rocking Stone appears to be something beyond the centre of the work; and the clear area in which we see it, and the stone whereon it rests, is most apparently surrounded with the remains of two double rows, or curved lines of pillars, some of which are standing, some are leaning against others, and some lie flat on the ground.

The outward line of pillars, in the body of the work, considered as the periphery of a circle, was manifestly composed, or intended to be composed, of thirty in number; for those that still remain

answer such a division: and the second line of pillars, considered also as the periphery of a circle, concentric with the first line, seems to have been composed of nine and twenty in number; since the pillars now remaining in it answer that division, and no other, as I could find by innumerable trials: the third line of pillars, considered partly as the periphery of a circle, and partly as a right line, was composed of ten in number; and the inner line of pillars, considered also partly as a periphery of a circle, and partly as a right line, concentric with the former, where curved and parallel, where strait, seems to have been composed of nineteen in number, since the pillars in it answer that very division.

The altitude of the pillars in this fourth row seems to have been just half the altitude of the pillars behind them; and the pillars of the second row seem to have risen just half as high as the pillars of the first row.

I have many reasons to believe that the same intercolumniation was intended, generally, in the second row of pillars, in respect to the breadth of those pillars, and the breadth of the voids between them, as appears to have been executed in the first row; and that the smaller pillars of the whole fabric were made of different breadths, thicknesses, and even shapes, according as the things varied from each other, which those pillars were intended to point out.

Stonehenge, whether considered in its ruins, or restored to the perfect state I have thus pointed out, has so much regularity in the general disposition of it, that the work would appear to me as the wonderful production of the Roman art and power in Britain, in the most early ages of the world, had she not been famed, and soon obtained such a place in history, for the learning of her natives, as to

make them capable of performing greater things, before the rise, even of the Grecian empire. Therefore I shall adventure to lay before you the substance of what I have collected, to explain the works of Stonehenge as a public building, whose venerable remains will always shine with the characters of art and immense labour, amongst those of the proudest structures that anciently graced the British empire; structures that drew the Gallic Druids into our island long before Cæsar advanced the Roman eagle to our shore; and structures that Egypt herself might glory in amidst her choicest examples of architecture.

How stupendous the public buildings of the ancient Britons were, and how much above the idea of mankind in general the performance of them was, seems every where to be handed down to the present age; common tradition, and even history itself, making the Devil, Conjurors, or Giants, to be the artificers who performed them.

The diameter of the body of this Structure is just one hundred and four feet; and the area about it, including the first bank of the earth, is of the same breadth; so that this part of the whole work is three hundred and twelve feet in diameter, or thrice the diameter of the body of the Fabric; and this is environed with a ditch, and a second bank of earth.

Mr. Wood, in his finished plan of this Temple, makes the number of Stones amount to just one hundred and twenty-eight; and the area round the body of the work, an English acre and one quarter of land, capable of containing six thousand people, yielding a square yard for each person to stand on.

DR. SMITH'S
ACCOUNT OF STONEHENGE.

Anno 1771.

STONEHENGE is a structure which strikes every beholder with wonder and amazement. From many and repeated visits I conceived it to be an Astronomical Temple; and from what I could recollect to have read of it, no Author had as yet investigated its uses. Without an instrument, or any assistance whatever, but White's Ephemeris, I began my survey. I suspected the stone called *The Friar's Heel*, to be the Index that would disclose the uses of this Structure; nor was I deceived. This stone stands in a right line with the centre of the Temple, pointing to the north-east. I first drew a circle round the vallum of the ditch, and divided it into 360 equal parts; and then a right line through the body of the Temple to the Friar's Heel; at the intersection of these lines, I reckoned the sun's greatest amplitude at the summer solstice, in this latitude, to be about 40 degrees, and fixed the eastern point accordingly. Pursuing this plan, I soon discovered the uses of all the detached stones, as well as those that formed the body of the Temple.

As the Spectator advances from the valley up the grand avenue to the Temple, the first Stone that offers to his view is called *The Friar's Heel*, and stands two hundred and ten feet from the body of the Structure, in the middle of the avenue, and in a right line with the grand entrance.

The shape of this stone is pyramidal; sixteen feet four inches high, and twenty-four feet nine inches in circumference; it stands bowing towards the

Temple, and has been much injured by the weather ; there is not the least appearance of any tool upon it. When you view it from the centre of the Temple, it stands 5 degrees nearer to the east from the north-east.

One hundred feet beyond, in the same line with the last mentioned stone, lies another very large Stone on the vallum of the ditch ; it is twenty-one feet four inches long, seven feet broad, and three feet thick. Rabbits burrow under it, which may have caused it to sink under the surface of the earth : this stone formerly stood erect, and was square at top. It is about eighty-five feet distant from the temple.

The next Stone, by the vallum of the ditch, on the left hand, is near ninety feet from the Temple, and 80 degrees from the last mentioned stone ; it was, when erect, ten feet six inches high, thirteen feet six inches in circumference, and of a pyramidal form. It leans very much towards the ditch, and stands just 40 degrees from the east.

Directly opposite to the last stone, stands another erect, four feet high, and eleven feet nine inches in circumference ; ninety feet distant from the Temple ; and 40 degrees from the west.

These are all the stones that are detached from the body of this venerable structure. The ditch is about one hundred and four feet from the Temple, and in most places about thirty feet wide ; the earth for the most part is thrown inward which formed the vallum.

Directly north and south of the Temple, just within the vallum of the ditch, is the appearance of two circular holes, encompassed with the earth that was thrown out of them ; but they are now almost ef-

faced by time; they were, perhaps, first intended for a meridian line.

All these Stones are of the rock kind, composed of a very strong grit, and so incrustured by time, that a tool will hardly touch them.

The outward circle of this Temple consisted of thirty upright stones, of a stupendous size, crowned with thirty architraves, or imposts.

The upright pillars with their imposts, are of the same kind of sand rock as those before-mentioned. Dr. Stukeley will have it to be a kind of bastard marble; but I must beg leave to dissent from him; and humbly hope to convince the Reader, that it is a sand rock, composed of a very sharp grit, and so hardened by time, that at present, it resists the force of any tool; they stand in a bed of chalk, which constantly drains off all moisture that falls on them.

The upright pillars have each of them two oval tenons, and the imposts two oval mortises, to receive the tenons of the uprights. All the uprights are wrought on their beds.

These uprights are not all of an equal breadth; some measure seven feet wide, others less; the same as to their thickness, some being three feet and a half, others much less. The void space between the pillars is about three feet five inches: but those at the grand entrance stand at a greater distance. The imposts are about two feet six inches thick; and as they rather overhang the pillars, they are somewhat wider than the pillars.

The second circle, about nine feet and an half distant, and concentric with the first, consisted likewise of thirty stones, about seven feet high; but of no regular form; some being square at the basis,

others oblong, and indeed of various shapes ; and, as such, answered very well the purpose of the builder : they never were placed at equal distances from each other, nor covered with imposts. Some of these stones are of a dark mixed marble, of the granite kind, and extremely hard.

The intention of the Druids was, when they erected this Temple, to give a phase of the moon when she was six days old, and an egg-like form to the earth ; which could not have been formed without two centers, and which Dr. Stukeley seems to have had some notion of.

The next, and grandest part of this Structure, was originally an ellipsis, or oval. This grand ellipsis consisted of fourteen upright pillars, and seven architraves ; they stood in pairs, detached at equal distances from each other ; each pair of pillars was covered with an impost, or architrave : each pillar had one tenon ; and each impost or architrave, two mortises to receive the tenons of the two pillars. Each pair of pillars stand about one foot or more from each other ; the architrave spanning the breadth of the pillars ; and are properly called trilithons by Dr. Stukeley.

The number of Stones, that composed this magnificent Temple, is as follows :

Uprights of the outward circle		30
Architraves over the same		30
The inward circle		30
The great oval		14
Architraves over the same		7
The inward oval		13
The altar		1
Three stones on the vallum		3
The large stone in the avenue		1

The Stone in the middle of the grand avenue to the Temple, is the Key by which I propose to unlock this repository of Druidical secrets.

An horizon being drawn round the Temple, is divided into 360 equal parts, or degrees; the outward circle of the horizon is divided into 12 equal parts; each part marked with a Sign of the Zodiac. These signs stand 30 degrees from each other. Begin at the east with Aries; and reckon them on the right till you come to Pisces, the last sign. These are their names and characters;

Aries	♈	the Ram
Taurus	♉	the Bull
Gemini	♊	Twins
Cancer	♋	the Crab
Leo	♌	the Lion
Virgo	♍	the Virgin
Libra	♎	the Ballance
Scorpio	♏	the Scorpion
Sagittarius	♐	the Centaur
Capricornus	♑	the horned Goat
Aquarius	♒	the Waterer
Pisces	♓	Fishes.

The Sun, in his annual revolution round his axis, passes through one of these Signs every month; in twelve months he passes through them all; and then the solar year is completed.

At the summer solstice, when the days are longest, he enters the sign Cancer, and seems to rise in the same point of the horizon three days together. The Arch-Druid standing against his stall, and looking down the right line of the Temple, his eye is bounded by Durrington Field, a charming horizon about two miles distant; he there sees the Sun rise from behind the hill. At this solstice the Sun rises 10 degrees in Taurus, and sets 20 degrees in

Leo; his greatest amplitude (in this latitude), is 40 degrees at rising, and the same from the west at setting.

At the winter solstice the Sun is in Capricorn, and rises 20 degrees in Aquarius, and sets 10 degrees in Scorpio; here is no stone to point out his setting. His greatest amplitude at rising, is 40 degrees south of the east, and the same amplitude at setting, south of the west.

The outward circle of the Temple consists of 30 pillars; these multiplied by the 12 Signs make 360, as many days as were reckoned in the ancient solar year; or at least I apprehend so. These pillars were crowned at top with a circular cornice of imposts. All circles were looked upon by the ancients as symbols of the Deity, of eternity, and of the revolution of time. The ancient Egyptians represented the year hieroglyphically, by a serpent with the tail in its mouth; which representation is continued down to us in our common Almanacs, with these mottos: "*In sese volvitur annus; annus latet in angue.*" Whether or not the Druids allowed for the solstices in reckoning the days of the year, I cannot take upon me to say; they must certainly know the number of days and hours the year consisted of from this mathematical observatory. The division of the great circle into 360 degrees, is as ancient as their common parent Noah; if not many ages primæval to the deluge.

The inward circle is the lunar month: between it and the great ellipsis you see the phase of the moon when she is six days old; the Druids then began to reckon her days till she put on the same appearance again; which were twenty-nine days and twelve hours: here they had an opportunity of comparing the lunar months with the solar year.

At the upper end of this circle, there are Six Stones standing close together, by which are expressed the Harvest and Hunter's Moon: she, at at these seasons, rises six night's together, with little variation, owing to the small angle she makes.

Next to this circle is the great Ellipsis, composed of seven pair of pillars, with an impost on each pair; I call them *The Seven Planets*, which at present give names to the seven days of the week; the reason why they are described by three stones, or trilithons, I apprehend to be this: The Druids conceived that each Planet had great influence over the seasons; they never gathered plants, &c. but under the aspects of one or other of them; a practice continued almost to our times by botanists of great repute. All nature is sensible of the genial warmth of the sun; the water of the seas would become stagnant, were it not for the moon's pressure on our atmosphere, which causes tides, and many other phænomena unaccounted for; what influence the other planets may have over us I must leave to the Reader. Whatever the Druids did was mysterious, and religiously kept from the knowledge of the vulgar; from thence I conclude, these trilithons expressed the three seasons of the year; the word autumn not being known in any of the Celtic languages, nor among the Jews; for in the holy Scriptures you have only seed time, harvest, and winter; or spring, summer, and winter.

These Planets, with two stones of the inner circle, give that oviform or egg-like shape to the earth. This is the serpent's egg, or *ovum mundi* of the ancients, who were entirely ignorant from whence it proceeded. The Druids, in the creation of the world, conceived all nature to spring from this egg of the earth, which mystery they concealed from the world in other works besides this of Stonehenge.

To find out the elevation of the north pole, or latitude of the place: draw a line through the Temple, and divide it into 90 equal parts, which is a quadrant of the great circle, and you will find the centre between the two focus's of the ellipsis to be 51 degrees and about 11 minutes; you will find also the latitude of this Temple to be the same in the Maps of Wiltshire. And what may seem still more extraordinary, the Temple could not have been erected in this form in any other parallel of latitude.

In order to prove it, draw two concentric circles about 11 degrees from each other; another circle must be drawn, the lower part of which is to be formed with part of the second circle; so as to give a phase to the moon when she is six days old: the centre then, of this last circle, will be in 51 degrees and about 11 minutes north latitude.

If you attempt to draw the third circle in any other degree of latitude, it will either not touch the second circle, or become eccentric.

Suppose, for instance, you draw a circle in 45 degrees of latitude (a place in Gaul, where the Druids held their national council, as Cæsar informs us in his Commentaries), it will be exactly concentric with the other two circles; if for the latitude of Petersburg, it will be eccentric: so for Naples in Italy, and Alexandria in Egypt.

The stones called *The Thirteen Lunar Months*, or the Twelve Signs of the Zodiac, never stood equidistant from each other. The Druids undoubtedly had their reasons for it, which I suppose to be these: The Stone behind the Altar was assigned to the Arch-druid for his stall, Libra and Scorpio on each side of it, to those next in dignity; and so of the rest; the Druidesses probably attended on public occa-

sions. Aries and Taurus, which stand at a much greater distance from the others, were intended for the Bards (the place at present assigned to the musicians in our choirs), where there was room sufficient for all their musical instruments, &c.

The last stone to be taken notice of is the *Altar*. On this Altar the Druids offered up the blood only of their sacrifices. Notwithstanding they have been charged by all authors with offering up human victims, I must beg leave to dissent from them, for the following reason; which is, that this Altar will not bear the fire. I tried a fragment of it in a crucible; it soon changed its blueish to an ash colour, and, in a stronger fire, was reduced to powder. Very unfit surely for burnt offerings.

If what has been said is not sufficient to prove this a Tropical Temple, let us enquire into the derivation of its British name, *Choir Gaur*.

Choir, in all our Dictionaries is rendered *choire*, or quire of a church; the true sense of the word being lost in all the Celtic languages. Calashio, in his Hebrew Lexicon, translates the radical word *Chor* or *Cor*, *Concha Marina*; which may, I presume, be called *Cancer*; the crab shell resembling more the quire of a church than any other; it being of an elliptic or oval form.

Gaur in the Irish, *Gauvr* in the Armoric, and *Gafr* in the Welsh, are words of the same sound, and signify *Caper* the he-goat; from whence *Capricorn*, the sign when the sun enters the winter solstice; and *Cancer*, when the sun enters the summer solstice.

I hope the Reader is now convinced of its being a Tropical Temple, erected by the ancient Druids for observing the motions of the heavenly bodies; and

from whence probably the choirs of all churches derived their name.

These Stones are erected in the same rude state as when first taken from the quarry ; there being no traces of tools on any of them, except on their beds, where they receive the imposts, and a little at the end of the imposts, to favour the circular form of the Temple ; and are far from being of an equal size, notwithstanding what some Authors have suggested.

ACCOUNT OF STONEHENGE

BY

E. KING, ESQ. F.R.S. AND A.S.

From his *Munimenta Antiqua*.

Anno 1799.

I CHANCED, the first time I visited this Structure, to approach it by moonlight; this, however, was a circumstance advantageous to the appearance; in-somuch, that although my mind was previously filled with determined aversion, and a degree of horror, on reflecting upon the abominations of which this spot must have been the scene; and to which it even gave occasion, in the later periods of Druidism; yet it was impossible not to be struck, in the still of the evening, whilst the moon's pale light illumined all with reverential awe, at the solemn appearance produced by the different shades of this immense Group of astonishing masses of rock, artificially placed, impending over head with threatening aspect; bewildering the mind with the almost inextricable confusion of their relative situations with respect to each other; and, from their rudeness, as well as from their prodigious bulk, conveying at one glance, all the ideas of stupendous greatness, that could well be assembled together: whilst, at the same time, the vast expanse of landscape from this summit of an hill, added an idea of boundless magnificence, similar to that produced by a view of the wide extended ocean.

Surely, there can hardly be a more painful reflection; or one that more tends to cause an honest

mind to shudder with indignation; than that by the perverseness and blindness of the human heart, such grand association of ideas should ever have been perverted to impious and to idolatrous purposes; instead of being directed to the worship and honour of HIM, who created the whole expanse from hence surveyed, both above, and beneath; who made sun, moon, and stars; heavens, and heavens of heavens; worlds of inconceivable glory.

It is an happy circumstance, that we do not, at this distance of time, with precision, understand *what* the abominations here practised, in the latter most corrupted ages of Druidism, were; though the first original designation, in conformity with Patriarchal usages, is manifest enough.

It is not to be lamented that we are so far ignorant; and it would be serving but an ill purpose, to endeavour to bring them to light again; or to strive to catch ideas of them, by the wild guidance of conjecture, as has sometimes been endeavoured.

I shall beg leave, therefore, here to draw the veil: and in these observations only to elucidate as much as appears most positively clear, from the most ancient records; and as is indeed, in a degree, free from any necessary concern with those gross abominations.

The Stopes which are here found are, in general (as far as such rude masses can be reduced to any scale) between six and seven feet broad; between three and four thick; and about fourteen in height; and, when they were all entire, plainly formed (as appears from the uniform proportions of what remain), a great circular inclosure; of about ninety-seven feet in diameter: consisting of thirty upright rude stone pillars; and of thirty imposts, each of which was about ten feet long, or a little more;

and about three feet thick. The intervals or intercolumniations between these stones was only about three, or sometimes near four feet; but amongst these, the interval which formed a sort of principal entrance to this august Structure was rather wider than the rest. The whole construction manifestly shewing, how even very small dimensions, provided there be but a sufficiently obvious scale for measuring the greatly different proportions of the several parts, may convey effectual ideas of magnificence, even detached from any consideration of the additional circumstance of grandeur, that is conveyed by the vast bulk of each single stone.

There remain seventeen upright pillars of the outward circle standing; and seven now lying on the ground, either whole, or in pieces; there remain also six of the imposts in their places. But all the rest are carried off and lost.

They have all plainly in a degree been wrought with a tool; for, in order to join the upright pillars to the imposts more effectually, there is formed on the top of each pillar, a sort of tenon, of the form of half an egg; and about ten inches and a half in diameter; which was made to fit into a corresponding mortise in the impost. And the rude pillars themselves, on examination, have been found to be placed at bottom, in a kind of socket, dug in the chalky soil; and having small flints carefully rammed in, between the stone and the sides of the socket.

About nine feet nearer towards the centre; that is, nine feet from the inside of this exterior circle, appear the remains of a second and interior circle, of smaller stones; which are of about one half of the dimensions of those of the outward circle. And (from the proportion of the distances of those that remain, as well as from their situation), they ap-

pear to have been originally twenty-nine in number.

Only nine of these are now left standing in their proper places: and whether they ever had, or had not, imposts on them, is not at present to be determined. But it is remarkable, that whereas the stones of the outward circle are of a lightish colour, being by some observers deemed to be of the same kind as the *Grey-Weathers* on Salisbury Plain; these, of the inner circle, are of darker hue, almost inclining to black: which variety and contrast must have added much to the beauty of the original work.

After passing the remains of these two great outward circles; between which the circular walk seems to have been nearly three hundred feet in circumference, and to have afforded an awful view of the interior structure, we come to the most striking part of the whole; which is at the distance of about thirteen feet more inwards; consisting of a large portion of an oval, about fifty-two feet in its shortest diameter, and a few feet more in its longest; a part of whose circumference was formed originally by at least five (or as appeared to me, and as I much suspect by seven), massy combinations of huge fragments of rock, in the form of exceeding high altars; placed one at the end, and the rest on each side of the longest diameter, fronting the principal entrance.

These Dr. Stukely calls *trilithons*; because they were composed of three great stones each, and stand each quite apart; and not joined to, or appearing to have any annexation to each other, like the pillars and stones in the outward circle.

This vast rude remain of the highest trilithon, is about twenty-two feet in length to its top; whereon still exists the great tenon, that fastened it to

the impost above. Its fellow supporter is thrown down, and lies just by, in two great pieces; whilst the impost itself has fallen quite across the long black stone which was placed a little before the foot of this high altar; and in this position it for some years remained, so nicely balanced, as to form a sort of rocking stone.

All these great trilithons may be plainly observed to have been so constructed, that those on each side the oval were made respectively to increase in height the further they were from the entrance: whilst this (whose leaning pillar is left), which fronted the entrance, was highest of all.

In the front of this last, at the distance of about twelve feet, was placed on the very ground, and partly sunk into it, a great black stone, about sixteen feet in length, and four feet wide, and about twenty inches thick; which seems to have marks of burning upon it still remaining; and is of a quite different, and harder kind of stone, than the rest; as being designed to resist the effects of fire.

The leaning pillar of the great and highest trilithon, and the two trilithons on each side, remained entire when I visited the spot; and whilst the vastness of their bulk is so obvious, it cannot but appear most remarkable, what a very small interval there is between the two great supporters of each trilithon. It is not more than twenty-one, or twenty-two inches; though the width of each stone supporter, is at least about seven feet, or seven and a half.

This narrow interval, therefore, seems plainly to indicate, that the void space between the two stones, could neither have been designed for a seat, as some have supposed; or for any entrance; or for passing through for any superstitious purposes,

as others have imagined: but that plainly, each structure of these five was intended indeed solely for an high raised basis; an altar of oblation; a sort of Table of offerings; according to what we read of ancient ceremonies concerning offerings; and are informed is still in use amongst barbarous and Gentile nations.

ANNO 1796.

BY whom the venerable ancient structure was erected, or on what occasion, is difficult to this day to determine. It is more than a thousand years ago; yet it is remarkable that neither Strabo, Ptolemy, nor Diodorus, who wrote so much concerning the history of British affairs, nor any Roman writer, mention it; nor Caesar, nor any mention of it. It is clear that it existed before their time, because a Roman road, still visible, runs off a large corner of one of the barrows. But the Romans, it should seem, had no contempt all the temples and edifices of the Britons, as they affected to call all other nations; and even the most sacred edifices of Athens and Corinth were destroyed by them with out any compunction. A Roman camp, capable of holding ten thousand men, is still visible within five miles of Stonehenge (Vindbury Castle), believed by Camden to be a station of Vespasian's, who said the Britons, so have fought their battles, conquered two powerful nations in this part of the island, the Isle of Wight, the power of the Romans; in which the Senate decreed the Emperor Claudius the honours of a triumph, and such civic games. The various writers since have differed so much about its origin, that while some

ACCOUNT OF STONEHENGE

BY

*H. WANSEY, ESQ. F. A. S.**Anno 1796.*

BY whom this venerable ancient Structure was erected, or on what occasion, is difficult in this remote age of the world to determine. It is mentioned by British writers more than a thousand years ago; yet it is remarkable that neither Suetonius, nor Dio, who wrote so much concerning the British Druids; Tacitus, nor Ptolemy, who wrote largely of British affairs; nor any Roman writer whatever; nor Cæsar; make any mention of it; yet it is clear that it existed before their time, because a Roman road, still visible, cuts off a large corner of one of the barrows. But the Romans, it should seem, held in contempt all the temples and edifices of the Barbarians, as they affected to call all other nations; and even the beautiful edifices of Athens and Corinth were destroyed by them without any compunction. A Roman camp, capable of holding ten thousand men, is still visible within five miles of Stonehenge (Yarnbury Castle), believed by Camden to be a station of Vespasian's, who is said by Suetonius, to have fought thirty battles, conquered two powerful nations in this quarter, and reduced the Isle of Wight to the power of the Romans; for which the Senate decreed the Emperor Claudius the honour of a triumph, and instituted civic games. The various writers since have differed so much about its origin, that while some

have ascribed it to the Druids, the Britons, the Romans, the Saxons, and the Danes, others have carried its origin further back than the creation of Adam. Mr. Warltire, a late writer on Stonehenge, endeavours to demonstrate that it has been immersed in the sea twelve miles deep, and that it was erected, judging by the precession of the equinox, at least seventeen thousand years ago.

Amidst the variety of these conjectures, it would be vanity indeed, in any writer of the present day, to pretend to satisfy the enquiring mind on this subject. The best thing he can do, is to trace out the opinions of the various writers from the most ancient times to the present, and after that to state such facts and discoveries upon opening the barrows, and digging near Stonehenge, as have from attentive reading and observation come to his knowledge.

The most ancient writer who makes any mention of Stonehenge, is Ninnius (Gibson says it is mentioned in some manuscripts of Ninnius), a disciple of Elvodugus, who flourished about the year 617, an author of good antiquity, says Camden; this was at least two hundred years before the Danes had acquired any considerable part of the island, consequently they could not be the authors of it; however, as he does not attempt to explain its origin, it is not probable it was erected to perpetuate the treachery of Hengist the Saxon, in assassinating the British nobles at a feast given near that spot by Vortigern, about the year 450. A fabulous way of accounting for it is given by Jeffery of Monmouth, a writer in 1130, and that it was brought thither from the plains of Killaraus, or Kildare, in Ireland, by the skill of the enchanter Merlin. This account is also retailed by Gerald Cambrensis in the twelfth century; and also by Rainulph, a Monkish writer, of Chester.

Stonehenge is a modern name compared with its original one, which was *Choir Gaur*. This some of the Monkish writers have turned into Latin, and rendered *Chorea Gigantum*, not being able to adopt a better name. This ancient British name is well known and understood by the Welshmen of the present day, but does not properly explain its origin.

Measurements of Stonehenge.

A circular ditch round Stonehenge is still visible, and its distance is just one hundred and four feet from the stones ; one hundred and fifty feet from the ditch to the middle of the Temple ; and three hundred from ditch to ditch across the middle of the Temple.

The stones of the outward ring to the northward are fourteen feet in height, while those on the south side are only thirteen, because the ground is higher on that side, and this is nicely and accurately contrived by the ancient builders of it, to keep the cross stones over them to the same elevation, so as to describe an elevated circle parallel to the horizon to the eye of an Observer standing near the Altar-stone. (*this is a curious fact.*) The highest of the stones now standing is in the inner circle, and measures twenty-two feet, and that leans on a little pillar which has a groove in it : of these little pillars there were, it is believed, thirty, as well as thirty uprights in the outer circle. The stone called *The Friar's Heel*, stands two hundred and ten feet distant from the Temple, and measures in height sixteen feet four inches, in circumference twenty-four feet nine inches.

If you stand by the Altar-stone, and look towards the Friar's Heel, you will see that the top of that stone coincides with Durrington Hill ; and on the top

of that stone the Sun is supposed to make its first appearance on the longest day of the year; but from a certain motion of the earth, called the precession of the equinox, it is considerably departed from it, equal to a fourth part of a revolution, which, according to Ptolemy's calculation, takes up seventy thousand years to perform.

Things dug up at Stonehenge.

A tin Tablet, with an inscription of certain illegible characters on it, about the year 1540; it was shewn to Sir Thomas Elliot, and to Lilly, but they could make nothing out of it. It is much to be regretted that this valuable morsel of antiquity is now lost.

A large quantity of Pewter found *anno* 1635, in plowing near Normanton Ditch. It sold as old pewter for several pounds.

Several brass Celts have been found in opening different barrows. Bones, sometimes in rude-shaped urns of clay, at other times without them, both burnt and unburnt, of men, horses, oxen, and dogs; Beads, Trinkets, and bits of Coral and Amber. In all the Bodies found, it was observed the head was always placed northward.

Facts relating to Stonehenge.

Though brass and tin, amber and beads, are frequently found here, yet it is not known that any *Iron* instrument, or utensil, was ever dug up at Stonehenge; a strong presumption that it was erected before the use of iron was known in Britain.

Dr. Smith says the Altar-stone will not bear fire; I have tried it in the strongest heat, and find it will.

For many years past jackdaws frequent these stones for the sake of the lichens which grow on them, and they build their nests in the holes made by them in the stones. They are greater and more dangerous enemies to Stonehenge than even old Time.

Stonehenge stands in the best situation possible for observing the heavenly bodies, as there is an horizon nearly three miles distant on all sides; and on either distant hill trees might have been so planted as to have measured any number of degrees of a circle, so as to calculate the right ascension, or declination of a star or planet. But till we know the methods by which the ancient Druids calculated eclipses long before they happened, so as to have made their astronomical observations with so much accuracy as Cæsar mentions, we cannot explain the theoretical uses of Stonehenge. I will, therefore, now conclude with the following observations from Robertson's *Appendix to the History of India* :

“ The method of predicting eclipses followed by
 “ the Brahmins, is of a kind altogether different
 “ from any found amongst the nations of Europe.
 “ In Chaldea also, as well as Greece, in early ages,
 “ the method of calculating eclipses was founded on
 “ the observation of a certain period, or cycle, after
 “ which the sun and the moon agree with their former calculations.”

Monsieur Bailly, the celebrated astronomer, and unfortunate Mayor of Paris, maintained, “ That
 “ none of all the astronomical systems of Greece,
 “ of Persia, or of Tartary, can be made to agree
 “ with the Indian tables, which, however, though
 “ calculated back to remote ages, are found quite
 “ as accurate as ours. The place of the sun for
 “ the astronomical epoch at the beginning of the

“ Calyougham, in the year 3102 before Christ, as
 “ stated in the tables of Tirvalore, is only forty-
 “ seven minutes greater than in the tables of M. de
 “ la Caille, when corrected by the calculations of
 “ M. de la Grange.”

It is therefore no proof that Stonehenge was not intended for calculating the motion of the heavenly bodies, because no present method of making observations is to be applied to them. Their geometrical skill, notwithstanding, is not to be called in question.

Perhaps was a learned Brahman to contemplate on the Ruins of Stonehenge, it is not impossible, but that he might comprehend something more of its design than we do, and trace some vestiges of an art wholly lost to us.

FALL OF THREE STONES.

BY

W. G. MATON, M.B. F.A.S.

*In a Letter to A. B. LAMBERT, Esq. F. R. S. and
F. A. S. dated May 30, 1797.*

HAVING lately had more leisure to make Remarks on the Alteration produced in the aspect of Stonehenge, by the Fall of some of the Stones in January last, than when I first visited the spot for this purpose; I am anxious to lay before the Antiquarian Society a more full and correct account of it than that which you did me the honour to transmit to them before.

On the Third of the month already mentioned, some people employed at plough, full half a mile distant from Stonehenge, suddenly felt a considerable concussion, or jarring, of the ground, occasioned, as they afterwards perceived, by the Fall of Two of the largest Stones and their Impost. That the concussion should have been so sensible will not appear incredible, when I state the weight of these stones; but it may be proper to mention, first, what part of the Structure they composed, and what were their respective dimensions.

Of those five sets, or *compages*, of stones (each consisting of two uprights and an impost), which Dr. Stukely expressively termed *trilithons*, three had hitherto remained in their original position,

and entire, two being on the left hand side as you advance from the entrance towards the Altar-stone, and one on the right. The last mentioned *trilithon** is now levelled with the ground. It fell outwards, nearly in a western direction, the impost in its fall striking against one of the stones of the outer circle, which, however, has not been thereby driven very considerably out of its perpendicularity. The lower ends of the two uprights, or supporters, being now exposed to view, we are enabled to ascertain the form into which they were hewn. They are not right-angled, but bevilled off in such a manner that the stone which stood nearest to the upper part of the *adytum* is twenty-two feet in length on one side, and not quite twenty on the other; the difference between the corresponding sides of the fellow-supporter is still greater, one being as much as twenty-three, and the other scarcely nineteen feet, in length. The breadth of each is (at a medium) seven feet nine inches, and the thickness three feet. The impost, which is a perfect parallelopipedon, measures sixteen feet in length, four feet six inches in breadth, and two feet six inches in thickness.

Now, a cubic inch of the substance † of which the above stones are composed, weighing, according to my experiments, one ounce six pennyweights, the ponderosity of the entire *trilithon* will be found to be nearly seventy tons. The impost alone is con-

* This *trilithon* might, with great propriety, be called the western, as no one of the others stood more nearly west of the centre of the structure.

† This is a filiceous grit, of rather a loose texture, and of a dull whitish colour, with veins of brown, which seem to be occasioned by the oxydation of the iron contained in it. All the stones of the great oval, and most of those of the outer circle, consist of this species of rock.

siderably more than eleven tons in weight. This stone, which was projected about two feet beyond the supporters, made an impression in the ground to the depth of seven inches, or more ; it was arrested in its tendency to roll by the stone it struck whilst falling. The supporters, of course, have not sunk so deep ; indeed, one of them fell on a stone belonging to the second circle, which I at first supposed to have been thrown down by it, but which, from recurring to the plans of the prior state of the Structure, I find have long been prostrate.

Though I could not contemplate without emotions of peculiar awe and regret, such an assault of time and the elements on this venerable Structure, I must own these emotions were in some measure counterbalanced by the satisfaction of being now enabled to discover the original depth of these stupendous Stones in the ground. It appears that the longer of the supporters was not more than three feet six inches deep (measuring down the middle), nor the other but little more than three feet. In the cavities left in the ground, there are a few fragments of stone of the same nature as that forming the substance of the trilithon, and some masses of chalk. These materials seem to have been placed here with a view to secure the perpendicular position of the supporters.

The immediate cause of this memorable change in the state of Stonehenge, must have been the sudden and rapid thaw that began the day before the stones fell, succeeding a very deep snow. In all probability the trilithon was *originally* perfectly upright, but it had acquired some degree of inclination long before the time of its fall. This inclination was remarked by Dr. Stukely, though it was not so considerable, I think, as is represented in his north view of Stonehenge. One of the supporters had lost much of its original bulk, in consequence of cor-

rosion by the weather, near its foundation; this circumstance also rendered it less secure. As both had so inconsiderable a depth in the ground, a sudden, though slight, diminution of the pressure of the latter against the inclining side must appear to have been fully sufficient, on account of the shock which the impost would suffer, to occasion the downfall of the whole.

We do not find the precise time of any alteration prior to this upon record; it is therefore probable that none may have happened for several centuries, and the late accident being the only circumstance ascertained with exactness, may be considered as a remarkable æra in the History of this noble Monument of ancient art.

HISTORY OF THE DRUIDS.

WE shall conclude our Description of that remarkable piece of antiquity, Stonehenge, with a short Account of the DRUIDS, by whom it is supposed to have been erected.

The Druids were a body of men, who, though generally considered as Priests, acted in a civil as well as ecclesiastical capacity. The reason of their becoming possessed of secular as well as clerical authority, was owing to a notion being prevalent among the people, that none ought to submit to punishment for any crime whatever, but by divine authority; which authority was delegated to, and lodged in the priesthood only. Hence the Druids had an uncontrouled power over the minds and persons of the laity. Exempted from taxes, excused from military services, arbitrators in civil concerns, judges in criminal matters, and public oracles of the community, it must be imagined that their sentences were without appeal; indeed few dared dispute their infallibility. But if by chance an individual had so much temerity, he was punished by an excommunication so dreadful, as to be deemed more terrible than the most cruel death: from that moment he was considered as a person abandoned by God and man; universally hated and condemned, no one would associate with him; but he was suffered to drag through a miserable existence till penury or sorrow snatched him from a world in which he could neither obtain pity or relief.

The Druids were under no apprehension that their influence could ever decline: being solely intrusted with the education of youth, they from infancy secured the respect of the people, and implanted that awe in their juvenile breasts which increased with their years, and at length ripened into the most permanent and profound veneration.

The Druids were of three classes, *viz.* Druids properly so called, Bards, and Eubates or Vates.

The first class presided over and regulated all public affairs, both in spirituals and temporals; their decisions were final over life and effects, and a principal part of their business was to direct and adjust all public sacrifices, and religious ceremonies. They were under the direction of a Principal elected by themselves, and styled Archdruid, whose authority extended so as to call to account, and depose the secular Prince, whenever he thought proper.

The second class, or Bards, were the national Preceptors, having the care of educating the children of both sexes and all ranks. It was likewise their business to compose verses in commemoration of their heroes and other eminent people, and to furnish songs upon all public occasions, which they sung to the sound of harps.

The third class, Eubates, were skilled in physic, natural philosophy, astronomy, magic, divination, augury, &c.

Hence it appears that the Druids possessed, not only all the power and learning, but the principal archives, and places of trust in the nation; for they were the only priests, magistrates, preceptors, poets, musicians, physicians, philosophers, orators, astronomers, magicians, &c. in the kingdom. It is not therefore surprising that the principal people should

be ambitious to get their children and relations admitted into their classes ; and that the vulgar should regard them with as much veneration as they did their deities, whose immediate agents they imagined they were.

If any disturbance ever happened among the Druids, it was upon the death of the Primate, when such earnest endeavours were made to get appointed to that honourable and powerful office, that the freedom of election was frequently disturbed by appeals to the sword ; upon all other occasions they acted with great justice, moderation, disinterestedness, and temperance, which at once secured and increased that respect the people naturally entertained for them.

Their adoration and religious ceremonies were performed in groves consecrated to their deities. These groves were composed of, surrounded by, and fenced in with lofty oak trees ; as they held sacred that towering monarch of the British plains. Though the reason of such prepossession in favour of this tree, in particular, is now unknown, yet it is remarkable, that the ancient rustic natives of this island should adore that tree as a sacred production of the earth, which the more refined modern inhabitants ought to revere as their principal bulwark on the main.

In most of their ceremonies the Druids took occasion to use some of the members of this tree. Their altars were covered with its branches, their victims adorned with the smaller boughs, and all who were concerned in the sacrifices decorated themselves with garlands made of its leaves. The mistletoe, which nature had taught to grow on and embrace the sturdy oak, came in for a share of their veneration ; they deemed it the peculiar gift of Providence, and held its virtues universal in medicine.

It was yearly sought for, particularly on the first day of the first new moon in the year, when a proper branch being selected, a principal Druid mounted the tree to which it clung, cut it off with a pruning-knife, and carefully wrapped it up in his garments, amidst the joyous acclamations of the enraptured multitude, who deemed it the happy omen of a prosperous year. The religious tenets which the Druids taught the people teemed with the grossest superstitions, and enjoined human sacrifices as oblations to their deities. The first part they had in common with the Celts and Gauls, and the latter they learned from the Phœnicians. Their deities were, Jupiter, Apollo, Mars, Mercury, Andates, their goddess of victory, and others of a subordinate class to them. After the Roman invasion, they added Minerva, Diana, and Hercules. Their worship consisted in human and other sacrifices, expiatory oblations, invocations, and thanksgivings. They had, in common with other idolatrous people, both ancient and modern, the custom of making their idols hideously ugly, which evinces that idolatry in general was, and still is, formed more on fear than love; as the figures which image-worshippers are universally pleased to give to their deities, seem rather calculated to excite horror, or ridicule, than to inspire reverence and respect. Unacquainted with the awful and amiable attributes of the true Deity, ignorant and barbarous nations, in all ages, have formed their religious opinions more on apprehension than admiration, and being incapable of conceiving the nature of true benevolence, have sought a remedy for their fears in the partial deprecation of wrath.

All Druidical ceremonies, and literary precepts, were performed and delivered extempore, as they never suffered either their maxims or their sciences to be committed to writing. This restriction was founded on two motives, the one that the vulgar should not become acquainted with their mysterious

learning by means of any manuscripts which might accidentally fall into their hands ; and the other, that the extensive faculties of their pupils might be invigorated by continual exercise.

Though the idolatry of the Druids was abominable, and their human sacrifices execrable, yet their moral philosophy hath been the admiration of after ages ; and many of their maxims which stand in record have met with eulogiums of the most celebrated and polished writers.

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1. A plan of the following

PLATE

A plan of the North-West corner of the City of London, showing the River Thames, the City of London, and the surrounding country.

A plan of the North-East corner of the City of London, showing the River Thames, the City of London, and the surrounding country.

A plan of the South-West corner of the City of London, showing the River Thames, the City of London, and the surrounding country.

A plan of the South-East corner of the City of London, showing the River Thames, the City of London, and the surrounding country.

A plan of the River Thames, showing the City of London, and the surrounding country.

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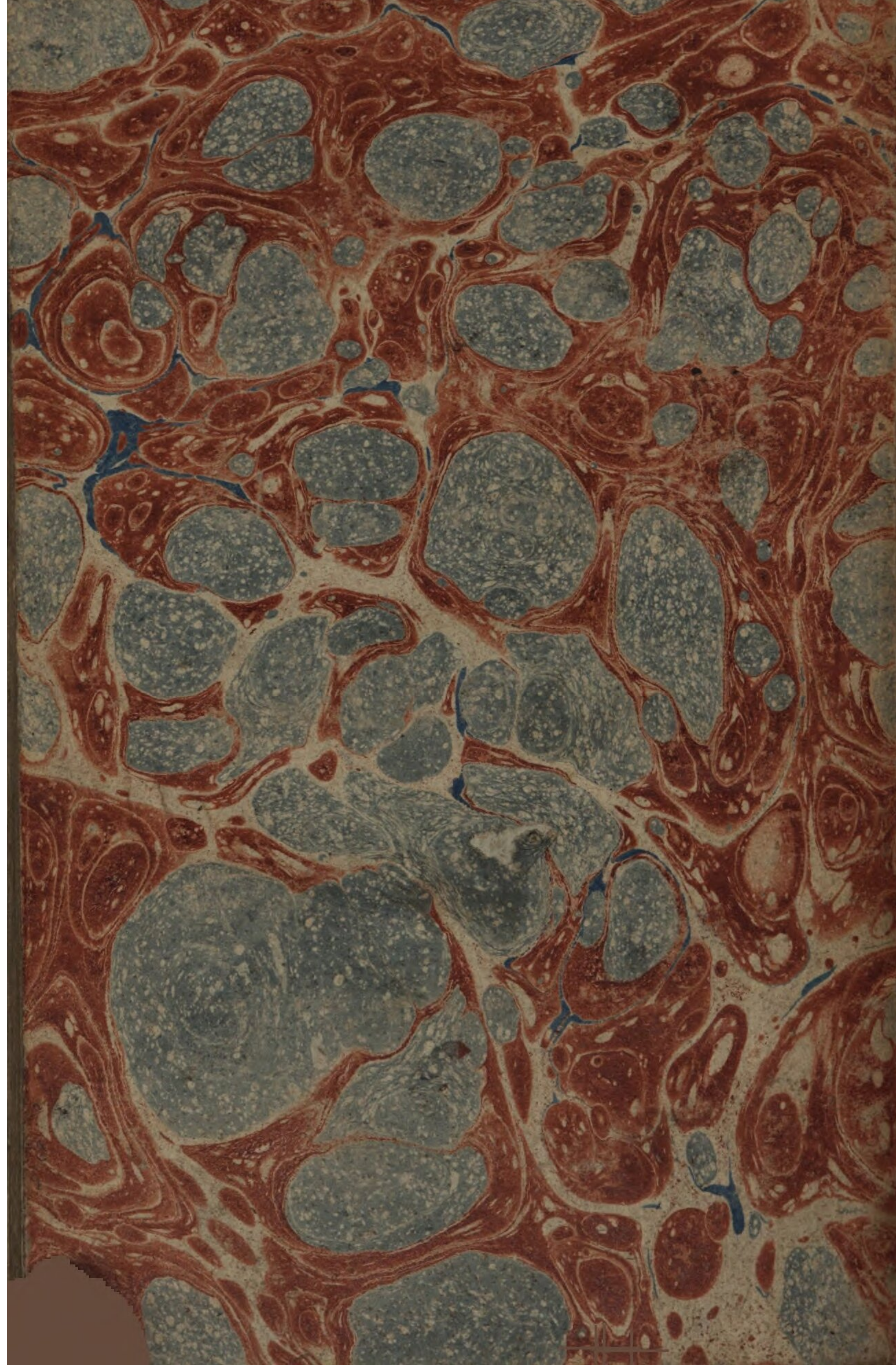
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A description of Stonehenge on Salisbury plain ...

Salisbury 1809

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